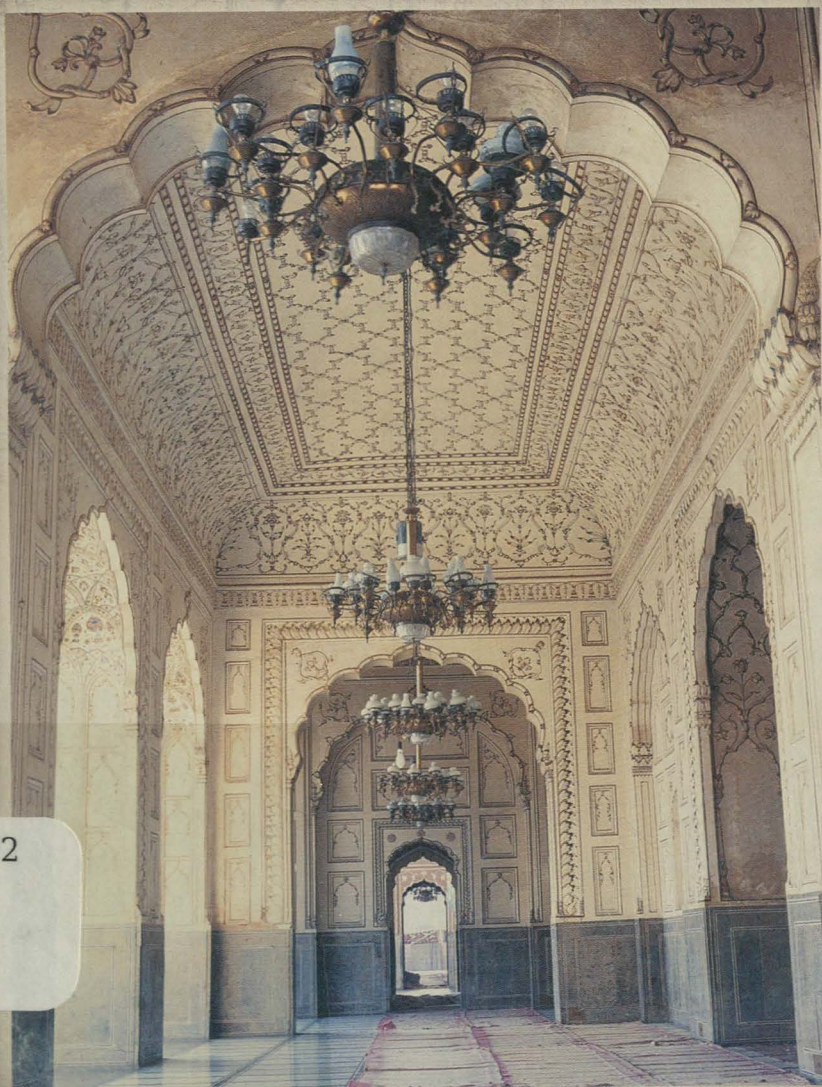


# Letters of a Sufi Saint to Jinnah



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Correspondence and articles of  
Syed Muhammad Zauqi Shah





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# Letters of a Sufi Saint to Jinnah

Syed Muhammad Zauqi

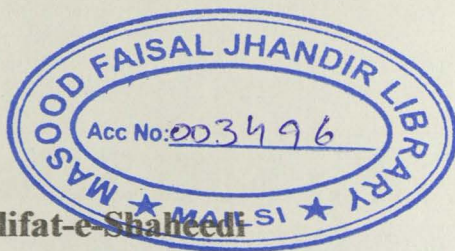


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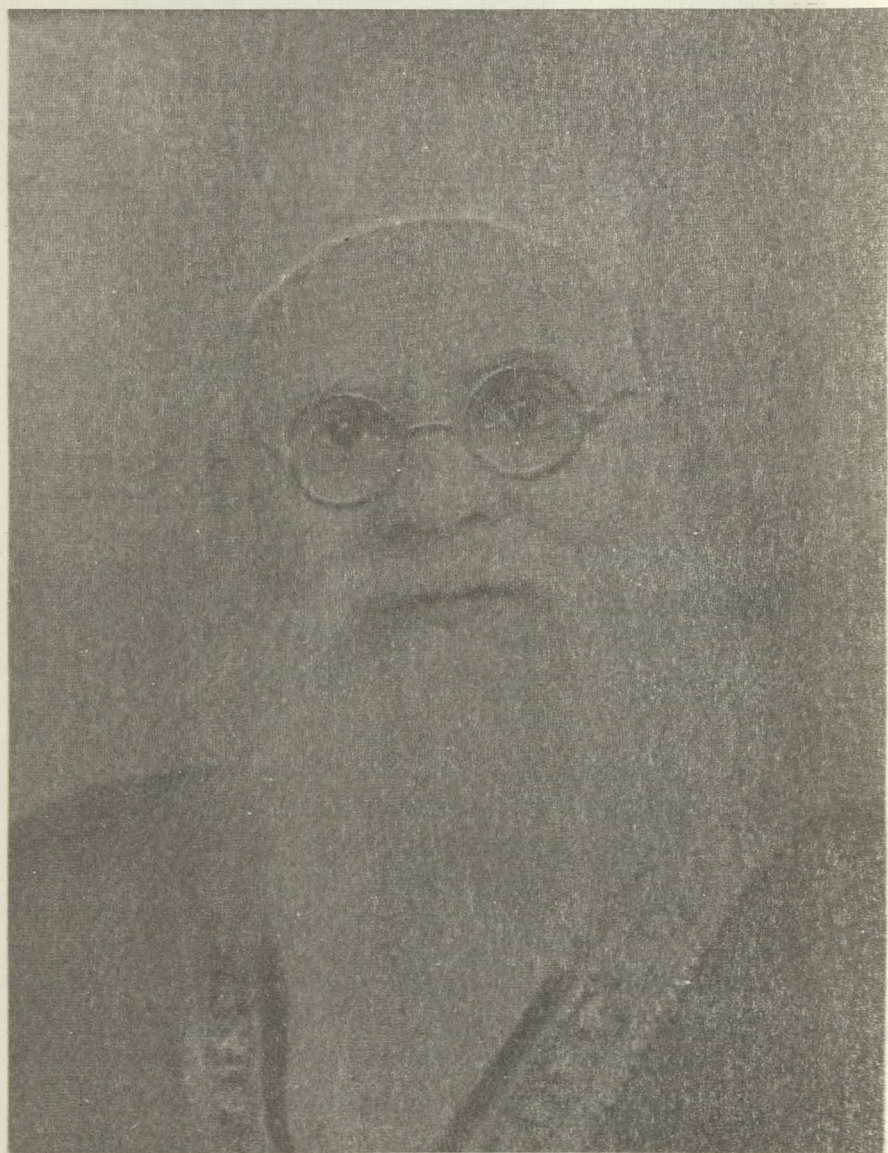
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***Syed Muhammad Zauqi***



## LIFE SKETCH OF HAZRAT SYED MUHAMMAD ZAUQI SHAH

His Eminence Maulana Syed Mohammad Zauqi Shah was one of the eminent Aulia Allah (Saints) of this century. He was born in 1878 in India and passed away in 1951, on Hajj day in Makkah, the greatest shrine of the world and buried in Arafat the prayer ground of Hajj.

Being a graduate of Aligarh Muslim University he combined in himself the merits of both the Islamic learning and modern knowledge. Amongst his friends were Dr. Allama Iqbal, Akbar Ilah Abadi, Hakeem Ajmal Khan, Sir Abdul Qadir, Justice Shah Din, Nawab Viqarul Mulk, Maulana Mohammad Ali, Maulana Shaukat Ali and many other luminaries of the sub-continent. But he surpassed all his friends by virtue of the highest spiritual attainment, i.e., Walayat or Vicegerency of God on earth due to his conversion to Sufism at the hands of Hazrat Maulana Shah Syed Waris Hassan, an eminent saint of the sub-continent. In view of his spiritual and intellectual capabilities he was able to complete the arduous spiritual course in two or three years. As a result, he was commissioned to guide others as Khalifa (caliph or deputy) of his Sheikh and he continued his mission till his departure from this world. Among his disciples were some dignitaries including civil and military officers and a number of foreigners, the most prominent of them being two English brothers Shah Shaheedullah and Farooq Ahmad. He was the greatest spiritual force behind the Pakistan Movement and a great supporter of Quaid-e-Azam Mohammad Ali Jinnah, the founder of Pakistan.

He was the author of several books and articles in Urdu and English, his masterpiece being "Sirr-e-Dilbaran" (Urdu) which is not only an encyclopaedia of Sufi terminology, arranged in the alphabetical order, but a comprehensive treatise on important Sufi concepts.

**INTRODUCTION BY  
HAZRAT WAHID BAKSH RABBANI TO THE ORIGINAL  
BOOK 'ESSAYS OF ZAUQI'**

To those who know HAZRAT MAULANA SYED MUHAMMAD ZAUQI SHAH SAHIB or his writings any introduction is unnecessary, as they will have already realised that SHAH SAHIB is a unique personality in the world to-day. To those who do not know him I would like to say that they will find in this collection that deep spirituality, that pure Islamic spirit, and genuine love for the Muslims of the world and especially Pakistan which characterises all his other works. The articles appeared in various periodicals mostly now extinct, and chiefly in the "People's Voice", a weekly paper which was first published in Karachi in December 1947 and ran for some months, but is now unfortunately out of publication. I say unfortunately because this weekly, in which SHAH SAHIB'S articles played such a prominent part, was of the highest standard yet seen in Pakistan and no other has been able to take its place. The correspondence and the valuable notes in Prince SAID HALIM PASHA'S "Reform of Muslim Society" are published here for the first time.

I apologise for any deficiencies in proof-reading and production, which are due to the still unsettled state of things following partition, and which I hope will be made good in a second edition.

WAHID BAKSHSH  
Bahawalpur  
January

1949



## Preface to the present Edition

The present work, writings of a prominent sufi saint of the 20<sup>th</sup> century, Hazrat Syed Muhammad Zauqi Shah (RUA), were partly published in 1949 under the title "Mazamin-e-Zuaqi" at a time when sub continent was still recovering from its division into two states of Pakistan and India. Both countries are now celebrating their 50 years of independence and we thought it was appropriate to re publish this book with the major addition of Zauqi Shah Sahib's letters to Quaid-e-Azam Muhammad Ali Jinnah, which provide a glimpse of previously unknown aspects of the Pakistan movement, namely the enthusiasm and role of Sufis in the creation of Pakistan.

Written by a recognized Sufi master par excellence, this book carries the breath of fresh air and such timeless relevance that it could very well have been written today. For instance while writing about democracy in his essay, "Goal of Pakistan" he says :

"Take the instance of that ridiculous absurdity known by the high sounding name of DEMOCRACY which, in fact, has either no meaning at all or has a heterogeneous multiplicity of meanings. Just scrutinise calmly and dispassionately what the term means forgetting, at least for a while, what you and others already think of it. Etymologically it means "Rule of the people for the people by the people". In practice, it may mean rule of fifty one percent over forty-nine, or rule of a smaller number over a larger majority. It may also mean illiterate, ill-bred, unqualified ignorant nobodies imposing their obnoxious rule over superior, intelligent, honest and better qualified people who are always fewer in numbers. The whole thing from start to finish is a fraud. Very often, it is an unfair attempt on the part of a clique to wrestle power and rule in the name of a people. The very idea of the same people playing simultaneously a dual role of rulers and ruled in the same state is fantastic in the extreme. Various devices resorted to during electioneering campaigns to influence public opinion and canvass public support and sometimes even to buy votes still



further turn the entire institution into a sinister instrument of grabbing power. When a thing like that becomes a basis for an entire administrative machinery and when similar things form ingredients of a particular culture the merits and demerits of that culture can easily be assessed. It is not very encouraging to observe that a system of government fraught with potentialities of so much mischief has enamoured a greater part of the world to such an extent that an approach to any other alternative has become almost impossible”

we hope that readers would find this work in many ways unique as it covers a broad spectrum of issues in multiple realms of politics, history, religion and spirituality. This made our task of selecting the title of this book a bit difficult, and the one that we had finally chosen reflects our desire to highlight a rather curious aspect, namely that of a Sufi writing to and supporting Jinnah, in total contrast to the opposition that Jinnah received at the hand of some esoteric religious scholars of the sub continent.

Editors

Mansoor Hashmi

Syed Tahir Maqsood

## CORRESPONDENCE WITH JINNAH

Sitaram Peth,  
Hyderabad, Deccan.

16th December, 1937

Dear Sir,

Although quite a stranger to you, I should very much like to have a talk with you in connection with the All-India Muslim League in which I am keenly interested. I am a British-Indian Muslim and do not belong to Hyderabad. I only happen to be here at the time. I am not personally concerned with local affairs. I want to speak to you only on affairs pertaining to British India if you can conveniently find time for it before you leave. If you are too busy to find time for me here, I shall try to make a trip to Bombay in the near future and discuss matters with you there. Perhaps, this will be a better course. However, at any rate, I shall be glad to have a line from you in reply.

Hoping to be excused for the trouble.

Yours truly,  
S.M. Zauqi

You can see me tomorrow at 11 a.m. on 17th.

Sd/- M.A. Jinnah

Sitaram Peth,  
Hyderabad, Deccan.

20th May 1938

Dear Sir,

Although perhaps quite a stranger to you, I think, as a Muslim I stand in need of no formal introduction while addressing another Muslim, especially the one whom God has graciously placed at the helm of political affairs of Muslim India at the most critical juncture of the history of Islam.

I merely want to communicate to you what I feel on some of the important questions confronting us today. But before I do so allow me to say a few words by way of self-introduction.

I am a U.P. man residing at present temporarily in Hyderabad. I am an old man with some knowledge of Muslim politics; a very "Old Boy" of Aligarh having come in close contact with the late Sir Syed, the great, the late Nawab Mohsinul Mulk, the late Nawab Vikarul Mulk and others; was a journalist about thirty-five years ago; and have been for the last quarter of a century a Sufi not of the type of the noted Maulvi Hussein Ahmed Madani of Deoband but almost of the type, though not of the high intellectual capabilities, of our late. Dr. Sir Muhammad Iqbal of loving memory. I know the conditions precedent and subsequent to the All-India Muslim Deputation of Lord Minto and have watched with interest the birth, growth and the many intermediate obstacles thrown in the way of All-India Muslim League since its inauguration at Dacca. I have, however, remained in the background and never sought the lime-light. Yet I have never failed in my duty to my people and have always contributed my humble mite to the welfare of Muslims by inspiring those within the limited circle of my influence to move in the right direction. I have been watching very closely and with very great interest your recent



activities in connection with the Muslim League and I congratulate you heartily on the right lines you have adopted. Had I not held that high opinion of you and your work I should never have thought of addressing this letter to you. May Allah help you forward and continue to guide you along the onward march. By the Grace of God, the Muslim League of today has potentialities which no other organisation in India can claim to possess. The only thing now needed is an energetic continuation of the present activities with an earnestness and sincerity worthy of the noble cause.

I wanted to see you while you came here in December last. I even went to the length of having an appointment with you to give you a call, but when I called at your Hotel at the appointed hour I discovered you had gone out probably on an un-anticipated call from somewhere else. I subsequently went to Bombay on a private business of mine and remained there from 18th March to 5th April last but you were not there. I have therefore, decided to write this letter to you without further waiting for a personal interview.

### **Hindu Muslim Unity**

Let me take this question first as it is very much to the fore and is already on the anvil.

I am not aware of the lines on which the present negotiations are being carried out. I have exerted my brain to its utmost capacity and have surveyed all possible approaches to the subject and I am not in the least ashamed to admit that I have been forced to arrive at the conclusion that under the existing circumstances a settlement "honourable to both sides" is quite impossible. There can be no compromise between Islam and Kufr. A Muslim at all events and in spite of all his modern weaknesses is not prepared to sacrifice his Islamic Principles for any thing in the world. There is only one way open to Muslims all over the world

and it is to become good Muslims, organise themselves, gain a little more strength and exert it where necessary. It is not for them to go about begging for peace. It is their duty to impose peace on the world. "Live and let live" is a weak expression for them. They are determined to live and die for their cause and they shall force others to live as peacefully as humanly possible. Hindus are merely in infinitesimal portion of the anti-Islamic Western forces arrayed against Islam. Their only qualification is the clumsy and imperfect imitation of the West and their only strength lies in the direct and indirect support they receive from the West. We have mainly to deal with the anti-Islamic West and bring home to its votaries the helplessness of their Machiavellianism in restoring peace and order in the world. We have got to prove it once again as we did prove in the past that without a true recognition of the Supreme Force - the Superior Authority there can be no peace anywhere. Unless human "progress" means ability to kill, rob and subjugate weaker nations, the non-Muslim Powers are not only not progressing but are positively reverting to barbarism. A conflict of principles is going on all over the world. It is a conflict between right and wrong. Islamic and anti-Islamic forces are every where coming in conflict with each other under different labels and different guises. The forces working here and elsewhere are acting and re-acting upon each other. You can not detach India from the rest of the world. You shall have to consider Indian questions from a broader and more cosmopolitan point of view. I call that view Islamic. A Muslim is God's Lieutenant (Caliph) on earth and I foresee the important part the Indian Muslim is to play in moulding the future of the world. The forces of darkness have so much shrouded the world that today we find not a single Muslim Kingdom cent per cent Muslim in its form of government. We in India are differently circumstanced and we shall have to take the lead in civilising the world. We cannot lose sight of this in arriving at any understanding with any of our neighbours. We shall never agree to follow them or co-operate with them in anything that may conflict with our



principles, we shall not remain content with not co-operating with them in wrong activities. We shall try our best to bring them on the right path. We have not only to become good Muslims. We have also to reform our neighbours. If we cannot succeed in making them all good Muslims, we shall at least succeed in making a large number of them good citizens. We have not only suffered in the past through our neglect of Islam. We also suffered a good deal from bad neighbours. We shall not let it happen again.

The Congress is suffering from a number of defects which not only make it impossible for us to co-operate with it but will sound, not before long, the death, knell of the very institution itself. I touch some of them briefly below:-

As far as I can see, they at least most of their leaders, are not at all serious about their much talked of goal of "independence". They only want to dominate under the protecting wings of the British. They have proposed under the Union Jack and they are quite sure they will be reduced to insignificance the moment their British protectors leave the country. There have been so many Hindu-Muslim riots of late. If you study them you will be convinced that despite the disintegration and decay characteristic of the present day Muslim Minority, if the aggrieved and suffering Muslims would have been left to themselves, they could have very well taken over and would have taught an unforgettable lesson to the aggressors. But the government of the country-be it a British Province, a Hindu State, or even a Muslim State, invariably came in their way and neither protected them nor allowed them to protect their own selves. Those of our countrymen who thus become willing tools of the West can never be relied upon for purposes of co-operation.

The majority rule of the type forced upon us is one of the silly things of the West causing so much confusion and disorder.

The Congress has accepted it and has been stumbling on the fallacy of numbers. It is not necessary that a majority should always be right. Every one knows that there is a majority of fools in the world. In country circumstanced as India is, the form of government by the present type of majority can never be suitable. Neither a majority of electors nor a majority of those elected know the art of government of the extent needed. Even if they knew it they could not help the administration as the Congress High Command would not allow them to use their individual judgement. Matters become worse when the voice of the opposition is invariably disregarded by a haughty, unsympathetic, and sometimes cruel majority. There is nothing to be proud of in mere numbers, especially when they are due to the tolerance of Moghul Emperors. If mere numerical strength considered legally sufficient to decide an issue why not extend that sanction to physical strength also which, after all, is a more real thing to be proud of. Take away the power of the majority - the value of their votes, and persecution will stop. Unless the majority is deprived of its power to crush the minorities, the better gifted minorities can not be expected to co-operate willingly with the majority.

If this sort of government goes by the name of "democracy" we do not want it. The masses here and elsewhere do not know their own minds when they say they want democracy. They really want good government and care nothing about its form. The Muslim League should record its emphatic protest against this type of majority rule.

I need not waste your time further on other crimes of the Congress as you know them better. It can not be denied that there are many things about the Congress with which the Muslim League can not agree. What is then going to be the result of the Congress-League talks? Will the Congress undertake to reform itself; or will the League come down and agree to connive at the faults of the



I need not waste your time further on other crimes of the Congress as you know them better. It can not be denied that there are many things about the Congress with which the Muslim League can not agree. What is then going to be the result of the Congress-League talks? Will the Congress undertake to reform itself; or will the League come down and agree to connive at the faults of the Congress? To me both the things seem impossible. The only possible solution that appeals to me under the circumstances is for the Muslim League to grow stronger and dictate its own terms.

We have also to be very careful about the effect of the present talks upon the Muslim masses. I am afraid, even a false hope of success will have a benumbing effect on them and will lull them to sleep again. Perhaps, it is with that hidden object that the Congress has come forward for the talks.

If, however, the talks succeed, we expect conclusions of the following nature:-

1. The All-India Muslim League should be recognised to be the only representative body of by far the largest majority in Muslim India.
2. Muslims must have an adequate share in the administration of the country.
3. Muslims must have exclusive control over the education of their younger generation.
4. Muslims must have full liberty to protect their religion and culture. They alone are competent to do it. Non-Muslims can only keep to the policy of non-interference. The entire constructive and defensive work falls on their own shoulders.

5. Muslims should have a decisive voice in managing their own affairs such as those pertaining to Mosques, Wakfs, Durghas, Urs, Muslim Melas etc.
6. Communities appointed to investigate Hindu-Muslim riots should have 50 per cent Muslim members.
7. If a majority of Muslim members in legislatures disapprove of motion affecting their community, the motion shall be dropped.
8. The Muslim League will willingly co-operate with other organisations in the cause of the country, provided that the step to be taken is not in-consistent with the teachings of Islam. Muslims being the sole judges in the matter.
9. Islam is a super-national force, Muslims are a group of nations. They are an international body not confined within the four-walls of India. They are inextricably bound up with their co-religionists in other parts of the world. So nothing in the proposed agreement, nothing in the Indian Constitution, and nothing anywhere also shall prevent Indian Muslims from treating their co-religionists of other lands as their brothers taking interest in their affairs, and actively sympathising with them - just as Indians take interest in the affairs of Indians in British Colonies.
10. Muslims shall not be given gratuitous advice by Hindus to keep politics apart from religion-particularly when Hindus themselves are not acting upto it. Even the Congress-dictator, Mr. Gandhi, enters the arena through a "religious" gate. He

In arriving at a settlement with the Congress one shall have to be very careful about the language to be used. Terms such as "nationalism" and "communalism" shall have to be clearly defined to prevent the possibility of a multiplicity of interpretations.

I hope you will excuse me for taking so much of your valuable time. I thought it necessary to give you the views of a section of the Muslim public. Our chief work at present is to further strengthen the League. I have some suggestions for it, but as this letter has grown too long I defer them till my next.

Yours sincerely,  
S.M. Zauqi,



Zauqi

"Tour Petit",  
Matheran.

31st May, 1938

Dear Sir,

I am in receipt of your letter of 20th May and I thank you very much indeed for it. Let me assure you that I shall bear in mind all the valuable suggestions that you have made. It will be a very great pleasure for me to see you and discuss with you. I am so sorry that I missed to see you in Hyderabad but I am looking forward to see you soon. If you happen to be in Bombay, please let me know.

Yours sincerely,  
M.A. Jinnah

Sitaram Peth  
Hyderabad, Deccan.

8th June, 1938

Dear Sir,

I thank you for your letter of the 31st May which I received on the 3rd instant.

Yet, I do feel the necessity of seeing you to have a detailed personal talk with you on some of these important questions. Unfortunately, I have been unwell for the last few days. I hope to see you as soon as I feel a little better.

Will you kindly let me know how long you are going to stay in Bombay and when do you intend to leave for Upper India? I am myself thinking of leaving for Lucknow, Delhi and Lahore in the end of July or beginning of August, if health permits. If I fail to

see you in Bombay, I shall certainly see you somewhere in the North. So, if possible, let me know your date.

With best wishes and ever praying to God for your success in the noble cause.

Yours sincerely,  
S.M. Zauqi

Little Gibbs Road,  
Malabar Hill, Bombay.

12th June, 1938.

Dear Sir,

I thank you for your letter of 8th June 1938. My stay in Bombay, as at present advised, will be till about the end of July, and I have to go to Simla in the first week of August. If during that period you happen to be in Bombay, I shall be very pleased to see you.

Yours truly,  
M.A. Jinnah.

Ghauspura,  
Hyderabad Deccan.

23rd January, 1939

My dear Mr. Jinnah,

Since my return from Bombay, I have been trying to do what I can, in co-operation with some of the local leaders and state officials, in the matter of Federation. To me the case so far does not appear to be very hopeless. The Chief is in favour of a very

emphatic "No", but undue pressure is being secretly brought upon him in consequence of which he sometimes gets a bit funky and diffident. At times matters get very complicated owing to mischief caused by traitors in the camp. At any rate, we are carrying on the battle with persistence. Let us see if we succeed in the end.

I think, we should carry on the fight simultaneously on other fronts as well. What about the idea of holding an anti-federation conference somewhere in British India? The other minorities also shall never find the federation in their interest and if they all combine to fight against it, the opposition will gather strength.

I was not unprepared for the recent turn of events in Sind. I hope, it will not discourage us. The stuff we have to deal with is so bad and unreliable that nothing better could have been expected. I am afraid, we shall have to mark time for the present and immediately start working for the next elections everywhere. Next time we should try to have better stuff in the assemblies. There are better people in the country but they prefer to remain in the background. We should drag them out and push them forward. The masses are quite all right. Our main work at present lies with them. We have yet to organise them. "Leaders" (Barring a few honourable exceptions) come in the way. We shall have to "dethrone" them. I am very much dissatisfied with the present conditions in the Punjab. In spite of all that, I am glad, we are making an all round progress. We have no cause for despondence.

Conditions in Europe are supposed to be very bad. If a war breaks out in which the British imperialism is involved, the "majority" community in India is bound to go over openly to the British side and poor Muslims will fall in danger of being crushed. I trust, the situation that may then arise has not escaped your vigilance. The suddenness of the out-burst may not give us time to



think when the moment arrives. So think over the matter now and keep a scheme ready, but keep it to yourself only. It will come handy when you shall be called upon to lead Muslims on the lines to be thus laid down. I think, it is an important matter.

I hope, by the Grace of God, you are in the enjoyment of sound health. I pray God to keep you long with us and crown you with success in the noble work you are doing in the cause of Islam.

Yours sincerely,  
S.M. Zauqi,

Malabar Hill,  
Bombay.

31st January, 1939

Dear Mr. Zauqi,

Many thanks for your letter of the 23rd January 1939. Thank your for your suggestions I shall certainly bear in my mind. Hoping you are well; with kindest regards,

Yours sincerely,  
M. A. Jinnah.

*Zauqi*

Ghauspura,  
Hyderabad Deccan.

25th February, 1939

Dear Mr. Jinnah,

So the Federation, in its present objectionable form, is not receiving support from the Indians. Thanks to the unwise activities of the Congress, even Bikaner and others of that group have turned against it. Now, something else, be it better or worse, shall have to take its place. We ought, therefore, to be soon ready with a suitable alternate scheme.

In the meantime, we have got to stifle this mischievous agitation against Indian States. If left unchecked, it is bound to have repercussions in British India and create disturbances on a huge scale. Hyderabad, at least, will not prove an easy pill to swallow. The Congress is openly trying to convert the masses into an unruly, undisciplined, rowdy and rebellious mob very difficult to be dealt with by any power that may come into existence.

Jawaharlal Nehru, in his Ludhiana presidential address, admits that "the only thing that counts ultimately is the good of the people". At the same time, he insists upon having "full responsible government" despite his observations that the people of the States are not "self-reliant and organised and capable of shouldering the burden of their struggle". How can full responsible government result in the good of the people if the people are unfit to carry it out?

The most ridiculous part of the show is that Pandit Nehru says in most unmistakable terms that the British Power dominates these States completely; that the political department of the Government of India pulls the strings and the puppets dance to the tune; that the local resident is the master of the situation ; and that

the Indian Princes are not independent, are not free to do what they like. If that is the case, why are the poor princes accused of opposition to the "Reforms"? Why are they being harassed for not doing what they are not able to do? Why are the jathas for sattyagraha sent to the Native States and not to Simla or Delhi if the root of the evil lies there?

The lust of power-not the good of the people - is responsible for this utter disregard of logic, reason and common-sense. Their shockingly false and disgraceful propaganda will not carry them very far. They have adopted wrong course. The conditions in Native States are quite different from those in British India. In British India, you have to fight for your elementary rights, for liberty in its very initial stages for liberty in theory and liberty in practice. While in Indian States the situation is much advanced in this respect. Here, you have merely to fight for liberty in practice. On paper-I mean, so far as treaties are concerned Indian Princes have every right to exercise their full sovereign authority in their respective states. If they can not do that, it is either due to their own weakness or due to the selfish and sometimes cruel interference from the "paramount power". The saner course would have been to help these poor Princes out of their difficulty and protect them against wrong interference. They are your countrymen, your own brothers. You have got Swaraj there already on paper. Make it a real Swaraj in practice. Make your brothers, in Indian Princes, de facto rulers over the parts of the country held by them. After that only shall you be entitled to expect reasonable reforms from them. It would have proved a much shorter and easier course. All the States would have co-operated with you in your work. To try to revolutionise the entire system at one stroke, at a time when you are not masters of your own selves in your own home, is nothing short of Bolshevik madness. The country is not prepared for it and does not want it. "Full Responsible Government" is not a sure passport to the Utopia which exists only in Nehru's imagination and is not



traceable even in the countries which he blindly aims at aping. There are many Indian States which are better governed today than most of the Congress provinces in British India. The Congress seems to be anxious about diverting public attention from its own internal dissensions.

At least, that is one of the several things that account for the mad rush towards the native states. These views if ventilated in a better and more effective form will, I think, serve the interests of India. What a pity, the voice of reason is, nowadays, usually lost in the din of mad and meaningless ravings.

I trust, the Muslim League will adopt a saner attitude in the matter of the Indian States. You can leave them alone. The States may or may not co-operate with you, it is your duty, at all events, to preserve Muslim States and protect Muslim subjects in Hindu States. Teach them to co-operate properly with you if they do not know it. I am glad you have already sent a deputation to look after Muslim interests in Jaipur. The more sensible class of people in Hyderabad are now anxious to see that theirs is made an All-India case. I think, the Muslim League, the Jamiat-ul-Ulema, the Congress Muslims and others will find it a common platform. It will be a nice opportunity for them all to come together and work in co-operation, at least, on this one issue. Perhaps, some decent, non-communal and reasonable Hindus may also think it worth their while to join us. If some of the Maulvis and preachers of other camps could be persuaded to take up the cause of Hyderabad with a vigour and persistence worthy of the cause it might also ultimately drift them away from the Congress. What do you think of it? And what sort of co-operation, in your opinion, should be demanded of the people here? After hearing from you on the subject, I shall approach responsible quarters here.

I am afraid, the Palestine Conference will fail. What is going to be the next alternative for Muslims? Empty threats cease to have effect. It is a very delicate question which demands a detailed consideration before a further step is taken. I think, just as Hyderabad furnishes a meeting ground for all the British India and Indian Muslims, so does Palestine, at present, furnish a connecting link between Indian Muslims and Muslims of the rest of the world. An isolated Indian outburst will not be very effective.

Another point worthy of consideration is the coming census in the year 1941. Preparations for it are already afoot. The tendency of the working staff - preponderantly Hindu is to underestimate the Muslim and over-estimate the Hindu population. I know it by personal experience. That is why I never attach any importance to official figures. Unfortunately, these unreliable figures form the basis of representation. So, if something could be done to remedy the evil to any extent it might improve matters a bit. I have merely touched this subject and not entered into details about other things connected with it. e.g. the languages spoken, enumeration of non-Hindus and Hindus, etc.

Excuse me for having taken so much of your valuable time. I felt inclined to convey to you a gist of my own reflections on some of these questions. All what I have stated above is what I feel as one interested in politics. As a Sufi, let me assure you that, in spite of all their faults and weaknesses, the Muslims are going to have a brilliant future. My recent Sufistic revelations fully confirm me in what I have been feeling intuitively for some time that, before long, Islam will become the only dominating force in the world. But that does not mean that the Muslims will not have to make big sacrifices. Of course, no sacrifice is too great for it. So, let us take courage and dash on. The present happenings in the world only encourage us to push forward.

*Zauqi*

I am, at present, seriously thinking of how I can be of practical and more useful service to the Muslim League. I have not yet received sufficient light to decide this, for me, an important issue; but, I hope, I shall be able to decide it soon.

Hoping you are well; with best wishes and kindest regards.

Yours sincerely,  
S.M. Zauqi

10 Aurangzeb Road,  
New Delhi.

2nd March, 1939

Dear Mr. Zauqi,

Many thanks for your letter of the 25th February, 1939. I hope that you will definitely decide to serve the All-India Muslim League. There is nothing more that I can say at present.

With kind regards,

Yours sincerely,  
M.A. Jinnah.



Dhan Mandi,  
Ajmer.

15th April, 1940

Dear Mr. Jinnah,

So I am now in Ajmer and have already started the work.

When I saw you last at Lahore, I suggested to you the desirability of your paying a visit to Ajmer-the "Mecca of India". On my arrival here, I am glad to find the Muslims here quite enthusiastic about inviting you to this place as early as possible. I shall feel obliged if you let me know the dates which will suit you to come and stay here for at least a couple of days so that necessary arrangements be made for your reception and a formal invitation sent to you.

Another point worth mentioning is that as a result of Congress mischief, section 144 is in force here for 10 days ending on the 20th inst. So the local Muslims will not be able to hold partition day meetings on the 19th. If permitted, they will hold such meetings on the 21st. The President of the Provincial League has already written to the All-India Secretary on the subject.

Muslims here propose convening a political conference when you come. I shall send you the promised book later on. Please send me an early reply.

With kind regard,

Yours sincerely,  
S.M. Zauqi

Zauqi

Mount Pleasant Road,  
Malabar Hill  
Bombay,

19th April, 1940

Dear Mr. Zauqi,

I received your letter of the 15th April and thank you for it. As to my visiting Ajmer I cannot fix up at present. If section 144, being enforced you cannot hold the meeting on the 19th you may hold it on the 21st and try to make it a success.

With kind regards,

Yours sincerely,  
M.A. Jinnah.

Mount Pleasant Road,  
Malabar Hill, Bombay.

7th September, 1940

Dear Mr. Zauqi,

I am in receipt of your notes and comments on Prince Syed Halim Pasha's essay. I shall read them with very great interest.

I am sorry that it is not possible for me to say when I will be able to go to Ajmer, as you know I am full up with one thing or other but let us hope that the day is not far when I may be able to visit Ajmer.

Yours sincerely,  
M.A. Jinnah.

Dhan Mandi,  
Ajmer,

3rd June, 1941

Dear Mr. Jinnah,

I had been to Madras for the last sessions of the All-India Muslim League, where I also wanted to have a long chat with you on some important matters, but your illness and mine (I also fell ill immediately after the sessions) came in the way. I then left for Bombay to await your return but your return was delayed and the Hindu-Muslim tension took a serious turn, so I had to return home disappointed.

As advised by you and as I already stated in a previous letter, I joined the Muslim League and have since taken up the work in right earnest. I am president of the Primary League here, vice-president of the District and also of the Provincial Muslim League, and a member of the Council of the All India Muslim League. But, I am sorry, I am not fully satisfied with my work. I can do only as much as the prevailing local conditions permit and, to be frank, the local conditions are very discouraging. The Muslims here are divided into factions and they keep on constantly fighting even to the detriment of the Muslim cause. The disease has become chronic and ordinary persuasion does not have any effect. Unusual tact and outside influence may improve the situation. It was one of the several matters I wanted to speak to you about. Is there any likelihood of your visit to us in the immediate future? The State Muslim League, as you already know, is holding a session here in the end of July. What do you think of the idea of holding a meeting of the Council of the All India Muslim League at Ajmer at the time?

As to my other activities, I try to come in contact with men of light and learning who come in large numbers from all parts of



India to this spiritual centre of the Muslim India and I try to open their eyes to the needs of the hour. Thank God, I am having good success in it. I am also President of the local Secrat Committee and am very particular about seeing that the Secrat co-operates with the League in all matters. I wish the League, the Secrat, and the Khaksars could be amalgamated into one Grand Whole-the-League to look after the political work, the Secrat to do the social reconstruction and economic uplift, and the Khaksars (rather a difficult body to be brought round) to do the work where physical exertion is needed.

I got a printed letter the other day from Dr. Abdul Latif of Hyderabad asking my views on his new idea of rapprochement. I enclose herewith for your perusal a copy of my reply to him.

Very difficult times are ahead of us and we are not yet fully equipped to shoulder our responsibilities. I am very sorry I had no occasion to discuss matters with you. I only pray, God may give us light, strength and courage and may lead us on.

I hope, by the Grace of God, you are now quite hale and healthy. With best wishes and prayers for your success.

Yours sincerely,  
S.M. Zauqi

Mount Pleasant Road, Malabar Hill,  
Bombay

21st June, 1941

Dear Mr. Zauqi,

I am in receipt of your letter of the 3rd of June 1941, together with a copy of the letter addressed by you to Dr. Latif. I am glad you are taking very keen interest now in the organisation of the All-India Muslim League at Ajmer. Yes, we must have patience to go on steadily. As to my coming to Ajmer in the near future it is not possible. Of course, I do not approve of the different Muslim organisations. It is a sign of weakness and I entirely agree with you that Secrat and the Khaksars should work as members of the Muslim League under one flag and one platform. Unity among the Musalmans and constructive programme is the urgent need of the moment. But I feel confident that we shall succeed. Patience, firmness and determination is all that is required and most of the difficulties will soon disappear.

With very kind regards,

Yours sincerely,

M.A. Jinnah

Dhan Mandi,  
Ajmer,

20th December, 1941

Dear Mr. Jinnah,

Fazlul-Haq's friends have been writing to their friends in Ajmer applauding his recent move and trying to win over the people to his side. These letters have had no effect but, it is possible, similar letters have been addressed to people elsewhere. So it seems

the man is bent upon further mischief. It should be checked in time. It is the duty of the Bengal Muslims to prove to the outside world that Fazlul Haq is not Bengal and Bengal is not Fazlul Haq. It is good that he has been expelled from the League and his treachery exposed. A proclaimed enemy loses much of his power of mischief. False "friends" prove more dangerous. Difficult times are ahead of us and we have to be very careful. It is time that we looked round and undertook a wholesale purge. Quality is more valuable than quantity. While on the one hand we should eliminate undesirables from amongst us on the other hand we should simultaneously try to become so strong and all-pervading as to make it impossible for self-seeking hypocrites or fools to go astray. We must have a small committee of workers to keep an all-round vigil and see that our component parts in all the different provinces in India are in proper working order. If there already exists such a committee it has not made itself felt yet.

Despite the serious threat to which India has become exposed as a result of foreigners' sinister selfishness and greed, no solution of the present difficulties has come in sight. Stray individuals have started speech-making with grand-motherly advice to Indians to forget their feuds and present a common front to the enemy. Do they really believe that speeches and statements are enough to solve the problem? The Government does not budge an inch. The Hindus are as adamant as ever. Poor Muslims have already been giving more than their proportionate due. Yet Hindus are being patted at every step and Muslims snubbed. Disregarding the detached and unconcerned attitude of the government, if we are to look after the interests of our own country during the present emergency, it is for the majority party to come forward and declare what sacrifices they are prepared to make in the cause of their mother-land. It looks very ludicrous when Hindu communalists come forward to preach against communalism and throw blame on others.



Please accept my hearty and sincere greetings on the occasion of your forthcoming birthday. I wish you a very happy birthday and pray to God that you may have many happier birthdays to enjoy. Muslims want you to live for a long time. Your life is so precious to them.

With kindest regards.

Yours sincerely,  
S. M. Zauqi

Mount Pleasant Road,  
Malabar Hill., Bombay.

3rd January, 1942

Dear Mr. Zauqi,

I am in receipt of your letter of the 20th of December 1941 and I am sorry I was not able to reply earlier. I was so busy at Nagpur and I have just returned to Bombay.

Many thanks for your good wishes. I am glad that the machinations of Mr. Fazlul Haq's friends have had no effect in Ajmer. I am glad that the Musalmans are now beginning to understand. Knowledge, understanding and discipline are elementary qualifications before a nation can do anything big. I am sure we are on the path of progress, which I feel confident, will continue unabated.

With best of wishes,  
Yours sincerely,  
M. A. Jinnah,

Dhan Mandi,  
Ajmer,

19th January 1942

Dear Mr. Jinnah,

Thanks for your letter of the 3rd instant.

This happens to be the first day of the Muslim New Year so I wish you a happy New Year and many happier years in the future.

Your excellent, comprehensive and illuminative speech at Nagpur deserves a wider circulation, in a decent pamphlet form, not only in India but also in England and USA. Although we do not care what people in England and America think of us, it will look better if we let the world know our case correctly and clearly.

The only thing which torments me is the present inactivity of Muslims. Just look at the extensive scale on which our other countrymen are preparing for the coming events, while Muslims are sitting with folded hands staring at one another. Periodical outbursts of spectacular demonstrations are all right as far as they go but unless backed by solid work they cannot carry us very far. We are badly in need of a sufficient number of earnest workers, a better managed propaganda, and a closer all-round vigil. Are you quite sure we have no other Fazlul Haqs ready to turn tail at the least temptation? I suggest that we have a committee of three competent members to remain constantly on tour from place to place and province to province watching local conditions, inspecting local work, infusing the right spirit into the masses, and helping to bring about co-ordination, harmony, and honest work. The National Guard is the crying need of the moment. The world is moving very fast. Others are acting vigorously according to their

own lights. We cannot afford to lag behind. Despite the most encouraging fact of the phenomenal rise of the Muslim League in so short a time, we have to do a lot before the desired success becomes possible.

With kindest regards,

Yours sincerely,

S.M. Zauqi

Mount Pleasant Road,  
Malabar Hill, Bombay.

27th January, 1942

Dear Mr. Zauqi,

Thanks for your letter of the 19th, and for your good wishes. Yes. I agree with you that we are badly in need of a sufficient number of earnest workers, a better managed propaganda and a closer al-round vigil. Let us work and make our contribution whatever we can, and I am sure that the Musalmans will not be wanting or lagging behind.

With kind regards,

Yours sincerely,

M.A. Jinnah



Lakhan Kothi,  
Ajmer,

2nd October, 1942

Dear Mr. Jinnah,

Sometime back I wrote to you to Bombay about the serious illness I had since my return from Allahabad in April last. I hope you got that letter as it was sent by registered post. Scarcely had I recovered from that illness when, about three weeks back, I got an attack of paralysis which paralysed the left half of my body and has confined me to bed again. Fortunately, in the opinion of my doctor, the attack is not so dangerous and he expects a speedy recovery. I am dictating to the typist this letter from my sick bed.

Thank God, my brain continues to work normally. I have been closely watching events and am viewing with satisfaction and pride the activities of the Muslim League. Your Working Committee Resolutions are quite all right: but the world we have to deal with is not all right. At present, it is no better than a lunatic asylum. I am afraid, in the terms of the Resolution, we shall soon have to reconsider the situation. Reason and common sense, justice and fair-play have disappeared from the major portion of the world, otherwise, there would have been no war or the war would have taken a different course. When the lower self tries to take the place of God, when self-worship becomes the raging passion of the day, disorder and disintegration must follow. Justice then demands its enforcement in the interest of the humanity at large.

By the way, force is a necessary element in maintenance of the world. Take it away and the entire machinery of the creation will come to a stand-still. Like every other thing, FORCE is noble, angelic and constructive when used rightly and demoniac, brute and destructive when used wrongly. That was merely by the way.

What an ordinary Muslim realises today is that Islam is not a spent force as some take it to be. It is as much alive as ever and will once more prove a blessing to mankind. It will be the final arbitrator for the ultimate universal world peace. It alone will do what no other movement is capable of doing. The inferiority complex which sometimes un-nerves Indian Muslims is gone. The Muslim is a cosmopolitan citizen of the world - and has a very sacred duty to perform. In whatever part of the world he happens to be, he cannot be prevented from taking a leading part in the affairs of the world only if he is prepared for the necessary sacrifices. Hindus, in their present delusion, will never come to terms with us. The British, for reasons well-known to all, will never willingly give us what we want. The time for talks, understanding and compromises is past. Death with honour is preferable to life with disgrace. Our future is entirely in our hands and we have only our God to depend upon. We are fully confident of our future. If we are waiting for time and tide it does not mean we are apathetic or inactive.

At least, that is the way in which Muslims generally view the situation. We know what we want. Everybody knows, it. We have declared it in most unmistakable terms and what we have declared is the irreducible minimum. The only question that now arises is how to get what we want. In a world full of uncertainties and at a time when conditions are changing so rapidly, when the future is in the dark and no body can, confidently say what is coming next, it would be folly to waste time and energy in venturing upon detailed schemes and definite programmes. We do not know what we shall have to do and what sort of situations will arise. But two things of practical value are of utmost importance at the present juncture:-

*Zauqi*

1. We should all come together under one banner. That we are already doing with sufficient enthusiasm.
2. We would rapidly conserve all our strength and be prepared for all eventualities. This we are not doing to the extent needed. After fulfilling these two conditions, we shall be perfectly justified in simply waiting and watching. We are doing the same elsewhere. What a pity my health does not allow me to travel unto you and have a free chat. With prayers for your success and with the kindest of regards.

Yours sincerely,

S. M. Zauqi

10, Aurangzeb Road,  
New Delhi.

31st October, 1942

Dear Mr. Zauqi,

I did receive your previous letter dated the 2nd of October, and I am extremely sorry that I could not reply as my Secretary was down and I had to suddenly leave for Agra. I only returned last night. Let me tell you that I read your letters with very great interest, and I am extremely sorry to hear of your illness. As a matter of fact your letter was to be replied among others, but owing to the unfortunate circumstances I could not do it. I pray that you are better now, and will be soon all right.

Yours sincerely,

M. A. Jinnah



Lakhan Kothi,  
Ajmer.

2nd April, 1943

Dear Mr. Jinnah,

The following report has been received from the neighbouring Kotah State:-

A day after the Holi festival, Congress-minded Hindus about two thousand in number, went round in a procession through all the roads, streets and lanes of the town of Cheetah shouting provocative slogans, abusing Muslims, the Holy Prophet, Islam, the Muslim League and the Quaid-i-Azam. They climbed up the roof of a house and tore the Muslim League flag flying there. They behaved in such a provocative manner that communal disturbance broke out with the result that, according to the reports received so far, two Muslims were killed and about fifteen Muslims sent to the hospital as wounded. This was followed by a curfew order under which Muslims are still prohibited from entering mosques even for Prayers. The police and the military are in control of the town. Muslims are being persecuted everywhere in the town. Policemen enter private dwellings of Muslims and beat them mercilessly. Indiscriminate arrests are being made-150 Muslims have so far been arrested while from among the aggressive party only about 30 or 40 Hindus have been arrested. Further details are awaited.

What should be done in the matter.

Yours sincerely,  
S. M. Zauqi

Zauqi

10 Aurangzeb Road,  
New Delhi.

6th April, 1943

Dear Mr. Zauqi,

I am in receipt of your letter of the 2nd instant with regard to the Kotah affair and my attention has been drawn already and the matter is receiving my careful consideration. We have already taken up the matter in hand.

Thanking you,

Yours sincerely,  
M. A. Jinnah.

Lakhan Kothi,  
Ajmer.

26th May 1943

Dear Mr. Jinnah,

I have been told that a history of the Muslim League is in course of preparation under your supervision. As I am in possession of some important facts closely connected with the origin of the League I send them on to you herewith for your private information - not for publication. You will see that they are not suitable for publication in the form presented. You may, if you like, use them in your own way when necessary. I hope, they will interest you. You will not find these facts anywhere else. I am the only one left who knows anything about them. All the others who took part in the epoch-making drama have gone to the other side of the grave. I may follow them soon. So I have hastened to put them in black and white and despatched them on to you to be preserved. These facts will throw light on the conditions that prevailed thirty

to forty years ago. They will tell you the sort of work we had to do, the sort of people we had to deal with, the sort of obstacles we had to encounter, and the sort of direct and indirect government supervision we had to contend with. You will also know the relation in which I stood to the League and the part I played in its formation. I am perhaps the oldest brick in the institution. But that is not all that important. I never work for recognition or reward from anybody in this world. I never sought the lime-light. I find pleasure in silent and unostentatious work.

Thank God, our League today is quite different from the baby born at Dacca thirty-six years ago. Who can have greater pleasure than I to see our baby grow in strength in such a wonderful manner? May God guide and lead us to the final goal.

I have not yet had your opinion about my thesis: - "New Search-light on Vedic Aryans".

With best wishes

Yours sincerely,  
S. M. Zauqi

## **CONFIDENTIAL**

### **Secret History of Origin of the Muslim League**

The circumstances which directly brought the Muslim League into existence, about thirty-six years ago, have remained a sealed book to many and form an unwritten chapter in the history of political enslavement of Muslim India.

The story starts with the arrival in India of King George V, as prince of Wales, in 1905-6. Their Royal Highnesses, the Prince



The story starts with the arrival in India of King George V, as prince of Wales, in 1905-6. Their Royal Highnesses, the Prince and Princess of Wales landed in Bombay on the 21st. November 1905, and, after a tour of four months in India and Burma, boarded the steamer at Karachi on the 21st, March 1906. The Royal Tour arrangements were personally made by the then Viceroy, Lord Curzon, whose eye for details was one of his strong points and whose love of oriental pomp and pageantry had almost become proverbial. That is why this Royal Tour was far grander and much more magnificent than the one which followed it when Edward, as Prince of Wales, came to India and was boycotted by the Khilafat and the Congress. Lord Curzon also loved the Press and in his Delhi Coronation Durbar of 1903, as well as in the Indian tour of the Prince of Wales in 1905-6, he assigned to the Press a prominent place. European and Indian Press Representatives were invited to travel with the Prince at Government expense. A special train with comfortable first class saloons was set aside for them, and the Railway Board, over and above that, presented them with All-India railway passes authorising them to travel throughout the length and breadth of India, to enable foreign correspondents to see the country. Lord Curzon did not like the Prince to know that Indians were treated as inferior beings, so he kept Indian and Foreign Press Representatives on the same scale. Six Indian Press Representatives were selected to travel with the Prince. I happened to be one of them. I was then Editor of the "Alhaq" - the only Muslim Anglo-Sindhi Weekly of Sind. I was then known as plain Mr. Syed Mohammad ('Zauqi' is an after addition; in fact, it is the title given to me by my Spiritual Sheikh: subsequently, it overshadowed my real name). The following were the other five Indian Representatives: -

1. Mr. Abdul Aziz of the "Observer", Lahore
2. Mr. K.P. Chatterji of the "Tribune", Lahore

Mr. Abdul Aziz of the "Observer", subsequently left journalism, entered government service, became a Superintendent of the CID branch of the Police, placed in charge of the Press Department, conducted a number of press prosecutions, received a Khan Bahadurship, retired on pension and is now dead. But when travelling with the Prince he was all right and worked with me most energetically for the welfare of Muslims.

We worked together and we utilised the opportunity to the best of our ability. We tried to meet all sorts of Muslims and talked with people of various shades of opinion. To economise time, we caught hold of a leading man at every station and asked him to invite the rest of the Muslims of the town to tea, dinner, or a party, to enable us to see them all in the short time at our disposal. The idea was to find out what we think and what they think on matters of common interest and whether, in our column, we ventilate our own views or the view of the Muslim public.

In due course (February 1906), we reached Hyderabad-Deccan and there, one fine morning, we gave a call to Nawab Imadulmulk Maulvi Syed Hussein Balgrami. In course of conversation, he drew his chair close to us and whispered into our ears the anxious query whether we had been doing anything useful for the nation or were merely enjoying dinners and receptions. We told him what we had been doing. He asked what did we find. We said, nothing but disappointment. The picture was very gloomy. The old and the young are both dissatisfied with their doom. The old are growling and grumbling in their own places, while the young are about to revolt against the authority of the Aligarh group of leaders. They say they had so far been dancing to the tune of their leaders and the government. They were asked not to join the Congress and they kept away from it. They were asked to remain loyal to the government and they have been passing resolutions



after resolutions of loyalty in their meetings. They were asked not to spread agitation and not to ventilate their grievances publicly and though they have been receiving kicks after kicks, like good boys, they have been keeping quiet. When they had less of the western education they were more respected. The more their advancement in modern learning the greater their fall. Their percentage in government services has been steadily on the decline. There was a time when three Muslim judges graced the Indian High Courts - Mr. Mahmood in Allahabad, Mr. Amir Ali in Calcutta, and Mr. Badruddin Tyebji in Bombay. Today (1906 AD) with a larger number of graduates, pleaders, barristers and civilians, not a single Muslim has been found capable of occupying a judge's seat in any of the High Courts in India. Just look at the way in which Muslims have been ignored and pushed back in affairs connected with the present Royal Tour. Take the instance of Madras where a reception committee was formed consisting of a Hindu, a Muslim, and an Indian Christian, to make preparation for the royal reception. Before leaving Madras, the Prince wanted to see the members of the reception committee to thank them for the grand reception they arranged. The Hindu and the Indian Christian were presented to the Prince, while the poor Muslim was subtly side-tracked, deputed to do some other important work at the time and not allowed to go to the Prince. Muslims are not only ignored but are being systematically crushed. Young Muslims are furious over all this and are seriously thinking of going over to the Congress in defiance of their leaders. We went on like that for a long time and took leave of the Nawab.

The same evening we were invited at the Nizam Club to a dinner in honour of Maulana Hali. We reached there a little before time and were strolling in the compound garden when a carriage suddenly entered and Nawab Imadulmulk stepped out. He came to us direct, took us by hand, dragged us to a side room, bolted the doors and began to talk in whispers. I do not exactly remember his



own words after such a long time but he said something to the following effect.

"Just after you left this morning. I received an invitation to tea for the after-noon from Sir Walter Lawrence (Chief of the Staff of the Prince of Wales). We have been very old friends. While he was Lord Curzon's Private Secretary. I was member of the Viceroy's Council and we were together at Simla. When I went to him this after-noon he asked me about the present conditions of the country. You fiery young men put a spark into me this morning and it kept on raging within me throughout the day. I unburdened myself before Sir Walter and told him every word of what you said and something more which I know and you know not. I told him frankly that our young men are getting out of hands. Don't ask us to control them unless you at once change your policy. Sir Walter told me they were perfectly justified in their attitude and government were certainly working in ignoring them. But it is never too late to mend. Do not let them join the Congress. They will suffer if they do that. Let them start a political organisation of their own and fight out their battle independent of the Congress. I assure you, government will give them every possible support, provided that you keep control over the organisation. I said Nizam Government Rules preclude me from taking part in politics. He said, let a big man, e.g. The Aga Khan, be its president merely for show. It is the secretary who does the main work, controls and guides. You be the secretary and if your State Rules do not allow you that let a nominal secretary take that office and you do the real work behind the scene. If you do not do that Muslims will get crushed between two mill-stones. I promised to think over the matter. He wanted to know the result before he left India so that he might see that proper instructions were communicated to the Viceroy. Incidentally Sir Walter Lawrence told me that the present government were very angry with the Congress on account of some of its recent

objectionable activities and you will very soon find them taking some action to undermine the solidarity of the Congress."

(My Note: - That action turned out to be the pandemonium brought about in the Surat session of the Congress in which some heads and chairs were broken, a Deccani shoe came reeling over the head of Sir Pheroze Shaw Mehta, the president, the shoe being afterwards identified as that of Tilak, and the Congress was split up into moderates and extremists. But the Hindus soon afterwards made it up and the action of the government did not succeed in sapping the institution).

Nawab Imadulmulk then asked our advice as to what should be done next. He said: - "You are fiery young people. You set me ablaze and I like a fool brought this heavy responsibility upon my old shoulders". I tried to cool him down a bit and said: - "There is no reason for alarm. Nothing to worry about. Something will have to be done. If you do nothing young men will do what you may not like and then you will not be able to curb them. From here the Prince goes to Benares. From Benares he goes to the Terai Forest for a fortnight on a shooting trip. We shall have a holiday during that fortnight. From his shoot-trip he goes straight on to Aligarh in the middle of March (1906). At Aligarh you expect a huge gathering of Muslims from all parts of India. They have been invited there for the occasion. My friend, Mr. Abdul Aziz, will write to his friends in the Punjab men like Shah Din and Mohammad Shafi, not to miss the occasion as important matters were to be discussed and decided. I shall do the same with my friends in other parts of India and both of us will exercise our influence in getting as many important men together as possible. We shall be at Aligarh a few days ahead of the Prince. You do the same. And when the people we want get there we shall meet together and discuss matters in camera. The Nawab approved of the idea very much. "But then", I continued, "you have got to do



something very important before we discuss the matter with others. You alone can do it. You have got to win Aga Khan and Nawab Mohsinul Mulk to your side. We know our people fully well. If these two gentlemen oppose the idea the rest of them are bound to oppose it and nothing will come out of the meeting. Aga Khan has leanings towards the Congress. He is not in favour of Muslims starting a separate political organisation of their own. He thinks it is better to have one enemy than to have two. If you isolate yourself that way you will have to fight against both, the government and the Hindus. As for Nawab Mohsinul Mulk, he is definitely of the opinion that the glare of politics and the charm of novelty will dazzle the masses away from the Aligarh educational institution and the M.A.O. College will lose its present popularity; that the Muslims are not yet sufficiently educated and are firebrands by temperament and on that account it would not be advisable to introduce politics into the Muslim masses; and that the tragedy of 1857 should not be lost sight of. He thinks even now the government is not so much afraid of the Hindus as of the Muslims. He is of the opinion that only a selected few of the Muslims should form themselves into a sort of a defence association and work secretly for the political emancipation of Muslims."

Nawab Imadulmulk pondered over the subject for a while, put me some more questions and ultimately decided to be at Aligarh five days before the Prince and try to bring both of them round, as Aga Khan would be there too.

Here I may mention an incident which puzzled me. After finishing with Benares, since I had a fortnight's holiday, I went to Bombay for a week and saw Sir Pheroze Shaw Mehta. We knew each other and in those days when I went to Bombay I invariably saw him. In course of conversation, while we were all alone, he told me: - "You Mohammedans are about to have a Congress of your own. There is no reason why you should not have it. You shall



have my sympathy and support. But I tell you one thing. Remember it well. Your moderates will be our extremists. You will give a lot of trouble to the government and the Hindus. I shall be glad of it". I did not say anything in reply. But I felt a bit embarrassed and could not conclude whether he really knew anything about it or merely tried to pump me out.

We reached Aligarh five days ahead of the occasion. Within half an hour of our arrival there Nawab Imadulmulk entered my tent, told me he had been ten days ahead of the occasion, and gave me the tidings that he had converted both of them.

To make the long story short, the proposed meeting took place in camera and we all decided to have a political organisation of our own. Then came the question of how to proceed. One of the gentlemen present said that sometime back Nawab Viqarul Mulk started a political organisation and called it Muslim League. Although it never went beyond paper and had not been heard of since long, present relations between Nawab Mohsinul Mulk and Nawab Viqarul Mulk were a bit strained and the latter might misconstrue the proposed step as an act of antagonism against him. The matter was serious so it was decided on the proposal of Nawab Mohsinul Mulk himself that a deputation be first sent to Nawab Viqarul Mulk with a request to enrol all of us as members of his Muslim League if it functioned. If it has ceased to exist, let him and others of his following join the association we propose to start. The deputation was nominated and asked to report within a specified time. After this we all dispersed.

It was at this time that talk about the desirability of starting a "Muslim Congress" became widespread and different schemes of carrying merits began to be hatched in different quarters. The spade work was still on when a God-sent opportunity arrived and news came of the impending Minto-Morley Reforms. Nawab Mohsinul

Mulk utilised the opportunity and as a stepping stone in the direction of permanent establishment of the proposed political association, he at once started organising a Muslim Deputation to wait upon Lord Minto. He worked with lightening speed. Nawab Imadul Mulk drafted the Memorial. Both the Nawabs received private assurances that the Viceroy's reply would be sympathetic. So the whole thing was done very secretly for fear of the Hindu Press whose howls might spoil the atmosphere and the viceroy might be compelled to become cautious in his reply. The public knew of the Deputation only at the eleventh hour and the contents of the Memorial became known only after the Aga Khan had read it.

Here again an incident took place which is worth mentioning. Before the eleventh hour arrived and people knew anything about the Deputation, I went to Bombay on a private business of mine. There I happened to come across Mr. Gokhale. He told me everything about the proposed Deputation and gave me the contents of the memorial drafted by Nawab Imadulmulk. I asked him bluntly if he has a spy in the Muslim camp. He told me he received a copy of the address officially from the Viceroy. He was a member of the Viceroy's Council and the Viceroy must consult him before giving a reply to the address.

To return to our story, the Simla Deputation was considered to be a grand success. Muslims felt electrified. Poor souls, they counted upon the Viceroy's reply as a very great achievement. Nawab Mohsinul Mulk's stroke proved masterly and the result was that after the sittings of the next Mohammedan Educational Conference at Dacca the Muslim League was formally inaugurated with Nawab Viqarul Mulk in the chair.

The subsequent history of the early days of the League, mutual bickering of the rival parties in it, tug of war between the

Punjab and the Aligarh groups to capture it, the coming in and going out of Ali Imam, duels between Mohammed Ali and Mohammed Shafi, and the countless other hurdles that had to be encountered in initial stages are matters of common knowledge and need not be dilated upon here. But it should be noted that the real foundation of the Muslim league was laid during the "private conversation" of Nawab Imadulmulk and Sir Walter Lawrence. The Government had a hand in it as they had a hand in the inauguration of the Congress. The early workers of the League were entirely in the hands of the government. Thank God, the League today is quite different. It is more independent and more powerful and represents the entire Muslim population of our sub-continent. It no longer suffers from internal dissensions and internecine quarrels between rival parties. It has become a solid body of Muslim opinion and action and even our enemies admit that it has become a power in the land. But the policy of the government, unfortunately, remains unchanged. The language changes but the policy does not.

S.M. Zauqi,  
Ajmer,

Lakhan Kothi,  
Ajmer.

19th August, 1943

Dear Mr. Jinnah,

Allow me to congratulate you from the very bottom of my heart on your miraculous escape. I thank the Almighty for His very great Mercy and Kindness shown to all of us and I earnestly pray for your very long and energetic life. I wanted to write to you earlier but my present illness came in the way. Besides, the excitement of the moment was not conducive to a correct appreciation of the observations I want to make in this connection.



We are exceptionally fortunate in being looked after by God who is nearer to us than we can imagine, takes very deep interest in us, and speaks to us in His own way. He spoke to us through the incident of the 26th July to the following effect:

1. Your Quaid-i-Azam is a gift to you for some time only. He is bound to return some day to his Original Home - even though that day may come ten years, twenty years, or even fifty years after. Will you then stop your work and revert to the disgraceful condition of five or seven years back? Work, of universal emancipation and service to Islam should not suffer though individuals exist. The blackest day for Muslims was the one on which the Holy Prophet (peace be upon him) was taken away from them. But Islam continued to flourish. Take lesson from history, wake up, look sharp, equip yourselves well for the work before you and be not deterred by anything in your onward march.
2. The nation should become more vigilant and careful and should work more firmly to protect the person of the Quaid-i-Azam and as he now belongs to the nation he shall submit to the will of the nation in this matter.
3. The man accused of the heinous offence is a so-called Muslim. It should open your eyes to the danger of having hypocrites in your rank and file. They are bound to grow with the growing strength of the Muslim League. They are a serious danger to you than your open enemies. They only wait for opportunity. Wisdom lies in forestalling them. A wholesale purge is needed. Hunt them out, try to reform them, failing which eliminate them and deprive them of their power of mischief. Do not be afraid of reducing your percentage in census reports. A handful of sincere workers

Zauqi

should be preferable to an army of hypocrites. This point is most important. I have sent my views in Urdu to the "Manshoor". I hope you have fully recovered by this time

With kindest regards,

Yours sincerely,  
S.M. Zauqi

Mount Pleasant Road,  
Malabar Hill,  
Bombay.

23rd August, 1943

Dear Mr. Zauqi,

Many thanks for your letter of sympathy and kind enquiries and I am glad to tell you that I have fortunately escaped and I am almost all right.

I have read with great interest the contribution that you have sent to Manshoor.

I was sorry to hear that you were not well and hope that you will soon be all right.

With kind regards,

Yours sincerely,  
M. A. Jinnah.

Doon House,  
Lilly Road,  
Karachi-4

27th September, 1947

Dear Mr. Jinnah,

I have come here from Ajmer. From there I sent you a letter about a month back, but I am sure you never got it, as I know the treatment Pakistan letters receive at the hands of the postal Hindu staff there. But that letter was on a different subject.

Here I simply want to touch faintly on another subject of vital importance.

War is bad very bad, specially in the case of the newly born child not yet upon its legs. No one likes it and no nation goes into it willingly. But circumstances sometimes force it and a nation has to undertake it however reluctantly it be. If similar circumstances arise here and it be forced upon us, what should be our attitude? If we have to choose between an honourable death and a disgraceful death what should be our choice? There can only be one answer to it for a self-respecting nation. At any rate, we have to remain prepared for all emergencies. To me it appears to be more important than even the refugees problem. I happen to be an optimist by nature and have witnessed a number of times how God comes in when human efforts fail. We have more than enough material at our command. We have simply to utilise it. For that purpose, we want a reliable military expert, trained organiser and experienced tactician but a man from amongst us.

We do not welcome a war but the best way to avoid it is to keep prepared for it. It will solve some other knotty questions as well. In that connection, I also feel the necessity of keeping a very



close eye on some of the "refugees" and also some of our own state officials. I think I should say no more.

Praying to God for Divine Help.

Yours sincerely,  
S. M. Zauqi

**LETTER TO DR. SYED ABDUL LATIF**

Dhanmandi,  
Ajmer.

29th May 1941,

Dr. Syed Abdul Latif,  
Adikment,  
Hyderabad-Deccan,

My dear Dr. Sabib,

I thank you for your printed letter of the 15th, inst. The subject is so important that I feel inclined to be as frank and clear as possible in the expression of my views.

I have been thinking over the matter long before your printed letter reached me. I have gone deep in the various aspects of the question. After mature consideration, I have arrived at the inevitable conclusion that a durable rapprochement worth the name is quite impossible at the present juncture.

I hope you will agree with me when I say that the mentalities of both the peoples are fundamentally different-in fact, in some respects, they are diametrically opposed to each other. Their likes and dislikes are different. Their aims and objects are different. Their ultimate goals are different. Their methods of achieving their ends are different. They are so different to each other that the two cannot be expected to work in co-operation for long. In the language of religion, it can safely be said that there can be no compromise between Islam and Kufr.

The experiment you now propose to go through with has been tried a number of times and failed. It has been tried since the time of late Sir Syed Ahmed of Aligarh in a variety of ways and at

the end of each attempt the gulf became wider. The gulf today is so wide that the solution of the problem has assumed a threatening aspect and demands an action other than rapprochement.

Muslims have an importance of their own. They come to this world with heavy responsibilities. They are God's Constables on earth. They have to uplift humanity and reform the world. If they are not doing it, or if they are not preparing themselves for the task, they are not living as Muslims. So, they must have an independent home of their own in India where they can develop on their own lines and prepare themselves for their mission. The responsibility of reforming the world rests mainly on the shoulders of the Indian Muslims because they are so many. Just look at the other countries and realise your own numerical strength. Afghanistan has a population of about 63 lakhs and 60 thousands. The historical Iran has a population of one crore. The powerful Turkey can only boast of a population of one crore and 40 lakhs. Our India enjoys a Muslim population of ten crores. Ten crores is not an insignificant number, especially when compared with numbers in some of the "advanced" and most powerful modern states: for instance, Great Britain and Northern Ireland whose population is merely 4 crores and 45 lakhs, or Germany whose population, ten years ago was only 6 crores and 60 lakhs. We are far superior to them all in numerical strength: but we attach more value to quality than quantity and we want opportunities to develop our qualities. The mere fact of Muslims being rulers in other parts of the world is not enough to qualify them for the difficult work of reforming the world. If they are doing nothing at present in that direction, it does not exonerate us from our obligation. On the other hand, our numbers entitle us to a lion's share in the work and the responsibility of launching upon a world-wide scheme of reform rests, as stated above, chiefly on our shoulders. If we cannot do our duty simply because we are slaves in this land, the fault is entirely ours and we have got to correct it at any cost. There can be,



therefore, no compromise on the question of an Independent Muslim Home in India.

Even if the conditions had been otherwise and the brutal Hindu attitude towards Muslims and recent Hindu zulm in the congress-governed provinces had not fanned the fury of the oppressed, the demand for a homeland would not have been deferred for long, as such a demand was a natural sequence to the political awakening characteristic of this age.

Are the Hindus willing to accept this position of the Muslim and, on that basis, are they prepared to arrive at an understanding calculated to establish and maintain friendly relations between them and their neighbours, in the common interest of the Indian sub-continent? If not, what other scheme have they in store for the Muslims—a scheme reasonably acceptable and not aiming at the sinister subjugation of the Muslims and other minorities to the unreliable Hindu High Command? I am sure the Hindus will neither accept our scheme nor will they offer an alternate scheme reasonable in the eyes of the disinterested and fair-minded public and acceptable to the aggrieved. It will be, therefore, a waste of time to hanker after the impossible.

There is yet another point which should not be lost sight of. When two bullocks of unequal strength are yoked together to a cart, the stronger suffers on account of the weaker. Muslims, in respect of their ideals, are far ahead of Hindus. You have no right to impede the progress of the Muslims by roping them along with a people backward in ideals and outlook on life. The "political unity for the whole of India", which you speak of, can only be brought about by means of treaties of alliance and not by putting the conflicting elements together and leaving them to enter upon a campaign of mutual destruction.

A very important factor in the matter is the attitude of the other party. Do you think that Hindus are at all eager for a reconciliation? When you thought of it, in the near past you found, as you admit in your printed letter, that "the atmosphere was not helpful". Do you find it helpful now?

You are fortunate in being able to enjoy life in the peaceful atmosphere of the Premier Indian State where, despite some drawbacks, conditions are far better than, elsewhere. Please establish closer contact with the Muslims in British India and study the situation there. You will be shocked to find that an infernal hell has been created by the unrelenting Hindus for the poor, helpless and disillusioned Muslims in all walks of life. In government offices, railway services, private institutions, business circles, markets and Bazaars, and in Hindu localities where stray Muslim individuals sometimes get stranded, the Muslims find themselves harassed and tortured at every step. Hatred against them and opposition to whatever they do have become the marked features of the modern Hinduism. Gospel of hatred is being preached to the Hindus, high and low, by the invisible prophets of Sattya and Ahimsa. In the press and on the platform, Muslims are being constantly maligned and misrepresented. Look at the communal riots and study minutely the inner process of their development. You will find that it is invariably the Hindu who sets the ball in motion and generally the Muslim who suffers the most.

Hindus are proud of their numbers, proud of their howling press, and proud of the government support which they almost always get when they need it. Here, by government I mean not the viceroy and his executive council but the abnormally predominant Hindu element in the superior and subordinate services of the government, for it is this Hindu element which holds the entire British India in its firm grasp, particularly in matters relating to

Hindu-Muslim differences. India is in this way being prepared for a civil war.

Everything has a limit. Hindu high-handedness has been exceeding the limits and the Muslim masses are getting exasperated beyond control. They will not listen even to their leaders in their hour of exasperation if the leaders come forward with advice betraying defeatism. The solution of the Indian problem today lies not so much in the hands of a few leaders sitting round a conference table as upon the huge masses who are real sufferers and who get uncontrollable when infuriated.

An amicable settlement at this juncture calls for a change of heart in the "majority community". Muslims, at present, are comparatively weak numerically, economically, and educationally, and they have suffered the most. It is not for them to take the initiative and beg for peace. Such a course will amount to an acknowledgement of defeat. The Muslims shall never take that course as they are determined to fight to the last ditch. Any step which could be misconstrued as an acknowledgement of defeat would also swell the heads of the opponents and the situation would still further deteriorate.

The only honourable course open to the Muslims is to gain more strength and IMPOSE peace. Nothing else will solve the problem.

Yours sincerely,  
S. M. ZAUQI



## GOAL OF PAKISTAN

Wrong premises lead to wrong conclusions. Initial errors if persisted in, end in disaster. Superstructures built on shaky foundations tumble down before completion. Unfortunately, our Modern World stands on trembling legs and hollow ground and has got so much acclimatised to its working ways and unwholesome surrounding that it feels pride in regarding frustration as achievement, defeats as victories, barbarity and destructiveness as civilisation and constructiveness. It has quite forgotten that LAWS OF NATURE are supreme and can only be violated with dire consequences. The errant and sophisticated Modernism cannot escape inevitable consequences of its errors of commission and omission.

The East has a distinct culture of its own, a different outlook on life, a different standard of values and a different set of rules of conduct. It has today lost almost everything it had and has caught the contagion of the West. It now looks around through borrowed and tainted glasses and has become incapable of judging things at a higher level. India once the Queen of the East is now a Slave of the West. English rulers have left but English mentality prevails and shows no inclination of leaving us in the near future. Imitation is said to be the best form of flattery and, it is a pity, we have earned the reputation of being past masters in the art of flattery. We not only dress, talk and try to live like our Retired Jailers but also think, speculate, aspire, aim and behave like them. As a result of this dynamic metamorphosis, we have been cut adrift, have lost our moorings and have even forgotten our real selves. Unless we shake off these shackles and revert to our original self there seems no hope for us.

It does not require a very high degree of intellectual brilliance to ascertain the actual worth of those we try to imitate.

We have simply to cast a glance over their past and present to find what they have done to themselves and to others and what has been the outcome of their civilisation except discontent tears and tribulations.

Tu ba-khweshtan che kardi kih bama kuni Naziri  
ba-khuda kih wajib amad ze to ihtc-raz kardan.

Things can only be judged by their consequences. You have only to look round to get convinced of the dreadful effects of this baneful civilisation. We in this part of the world seem to have such a wrong notion about the wisdom of the West that any trash blurted out there assumes the dignity of a gospel truth here.

Take the instance of that ridiculous absurdity known by the high sounding name of DEMOCRACY which, in fact, has either no meaning at all or has a heterogeneous multiplicity of meanings. Just scrutinise calmly and dispassionately what the term means forgetting, at least for a while, what you and others already think of it. Etymologically it means "Rule of the people for the people by the people". In practice, it may mean rule of fifty one percent over forty-nine, or rule of a smaller number over a larger majority. It may also mean illiterate, ill-bred, unqualified ignorant nobodies imposing their obnoxious rule over superior, intelligent, honest and better qualified people who are always fewer in numbers. The whole thing from start to finish is a fraud. Very often, it is an unfair attempt on the part of a clique to wrestle power and rule in the name of a people. The very idea of the same people playing simultaneously a dual role of rulers and ruled in the same state is fantastic in the extreme. Various devices resorted to during electioneering campaigns to influence public opinion and canvass public support and sometimes even to buy votes still further turn the entire institution into a sinister instrument of grabbing power. When a thing like that becomes a basis for an entire administrative



machinery and when similar things form ingredients of a particular culture the merits and demerits of that culture can easily be assessed. It is not very encouraging to observe that a system of government fraught with potentialities of so much mischief has enamoured a greater part of the world to such an extent that an approach to any other alternative has become almost impossible.

Hindus in India are in a permanent majority and they find it in their interest to go into heroics in support of democracy despite their evident anti-democratic tendencies and persistent observance of caste distinction and untouchability. They respect majority only when they are in a majority. If the case is otherwise, they do what they are doing in Kashmir. To them anything is fair which brings in wealth and power.

As for Western countries, their best thinkers have been incapable of arriving at anything better. The secret of this inability of theirs lies in a more serious mistake at an early stage. Their powers of observation happened to be limited and they were unable to see beyond their nose. They mistook themselves for highest authority on earth and began to pose as final arbitrators of the Universe. The illusive misty horizon around them precluded them from penetrating into the realms of the Reality. The combined wisdom of the West unable to rise to the heights of the Sublime fell down into the humiliating position of finding itself converted into a multi-headed monster devouring its own self from various sides. Being unable or unwilling to acknowledge existence of a Superior Controlling Authority, the Westerners climbed down and got entangled into a labyrinth of a modern brand of polytheism. The most funny part of the picture is that the genius disdaining recognition of Sovereignty of the Almighty yields to an abject surrender to the 'sovereignty' of frail humanity. This wrong idea of sovereignty of man is responsible for most of the confusion, chaos and destruction all over the world. Sovereignty is a Divine



prerogative and Divinity is inextricably associated with an exclusively Monotheistic Unity. With numerous puny, vindictive and selfish gods scattered about, a peaceful and harmonious evolution of mankind is impossible. Our globe is not inhabited exclusively by angels but is also infested by devils in a very large majority. If prerogatives of sovereignty are thrown to the wolves, the result cannot be different from what we find today. Expressions like "sovereignty rests with the people" or "will of the people must prevail" can only mean, that disunity, conflict, confusion and chaos should continue unabated.

Thus "modern civilisation" is an open revolt against our Divine Creator and is bound to invite still greater calamities. Under these circumstances, we cannot co-operate with advocates of evil until they retrace their steps.

We Muslim all over the world are a compact people quite different from the rest of the world and the difference is fundamental and widely divergent. We believe in God, the real God as He has revealed Himself to us through His Messenger, the Holy Prophet (pbuh). Our entire structure is based on this belief. We cannot accept a God non-existent, bogus gods—mere creations of human imagination. Ours is the Omnipotent, Omnipresent God to whom belongs the real Sovereignty of All the Worlds. This belief in God and the Islamic conception of God separate us from the rest of the Godless world. Those who believe in unreal and fictitious gods or in God with restricted jurisdiction are also Godless. Our God is not confined within churches and temples or within the four walls of our dwelling houses. We are with Him everywhere we go and we are never without Him. His Jurisdiction is universal and all-embracing and envelopes all aspects and departments of life. He has ordained in most unmistakable terms how to lead life in this world and how to prepare for the next and how to do duty ourselves, to society and to God. We believe in a future life of a

particular design and we are taught to lead a life which apart from being honest and honourable here is calculated to elevate our life on the other side of the grave. The modern atheist who says "God has no business to interfere with our politics" or religion should not be mixed with politics" is a rebel against God and does not know what true religion means. He has nothing in common with us. Religion is no religion if it does not guide us in everything in every walk of life. If a religion leaves us free to do whatever we like, it is either a false religion or corrupt form of it. When a Godless representative of a religion-less government promises his people religious liberty he does not know what he is talking about and when occasion arises for his people to demand fulfilment of that promise he seeks shelter behind unconvincing interpretations or misinterpretations characteristic of Gandhistic shiftiness.

Islam teaches us also how to rule. If we obey the injunctions of God in that respect we form an Islamic government and establish God's Sovereignty on earth. It should be noted in this connection that when Muslims use the word "Democracy" they do not use it in the sense that the right of sovereignty rests with people. They merely use it in the sense that all human beings should enjoy equal rights, that they should all receive equal justice and that the law should not discriminate between the high and the low, the rich and the poor, the superior and the inferior, the governor and the government and that they should all be governed according to the Will of God. God's knowledge is superior to man's and He knows best what is in the interest of the humanity. His Ordinances must be obeyed at all cost. Man-made laws compared with Divine Laws are defective and disastrous.

Divine Laws have already been tried and tested before and found excellent. Unfortunately, they lie dormant in books and have no tangible expression anywhere in the world today. It should be the Goal of Pakistan to give them a tangible shape and form a

concrete Model Islamic State to make it easier for the world to decide upon a better form of government. In that case, Pakistan becomes a question of world importance and no longer remains an Indian domestic affair. All the Muslim States in the world should contribute their utmost to the formation of this State as they alone can help us in the matter. We cannot expect any help from quarters incapable of seeing eye to eye with us.

The work before us is not easy especially with the sort of material inherited by us from the British. During the past century and a half our masses have been so demoralised and de-Islamised that it will take some time to time them up properly. The work we have in hand demands that we should start not from the top but from the bottom. An Islamised public is sure to produce a properly conducted Islamic Government.



## PAKISTAN'S FIRST DUTY

Says the Holy Quran:-

"Do they not observe how many nations before them did We destroy-nations whom We had established in the earth in the strength not given to you and for whom We poured out abundance of rain from the skies and made streams gush forth underneath and yet We destroyed them all for their sins and raised in their wake fresh nations (to succeed them)." (VI-6).

Nations in olden days were generally stronger in many respects than modern nations. They had longer lives, stronger physiques, better health, greater powers of endurance and a much wider scope under the sun, yet they have been destroyed and effaced from the earth on account of their own sins. Says God in the Glorious Quran:-

"Do they not travel through the earth and see the consequences of those gone before them? They were superior to them in strength; they tilled the soil, enriched it and populated it in greater numbers than their successors have been able to do: there came to them their apostles with distinct Commands (which they defied to their own disadvantage): (so) it was not Allah who wronged them, but they themselves wronged their own souls. In the long run, evil consequences must overtake those who do evil since they defy injunctions of Allah and hold them unto ridicule." (XXX-9-10).

In further corroboration of the truth that sins and evil deeds of men bring disaster upon earth, read again the following words of Allah:-

"Mischief has become manifest on land and on sea as a result of men's misdeeds, so that they may taste the consequences of some of their vices and revert to virtue." (XXX-41).

The Quran contains a number of instances of peoples in past who fell victim to their own sinister mentalities. Every true Muslim who has faith in Allah and belief in His Words must acknowledge unreservedly that calamities which descend upon mankind are result of man's own misdeeds. It is a simple fact which even a man of ordinary common sense can understand that the universe is governed by Divine Laws which are both physical and moral, and that these Laws can only be violated at considerable risk. When people break the Moral Laws they suffer more violently than when they break the Physical Laws. The modern age can furnish no exception to this rule. Look around you and see what is going on all over the world. The extreme moral depravity of the world today seriously forebodes dreadful consequences.

Pakistan's first duty, therefore is to save its own self from disaster by purging itself of all evil practices. After that, its duty would be to reclaim others. Corruption, bribery, falsehood, dishonesty, injustice, provincialism, narrow geographical patriotism of a selfish type, disloyalty to our State, dereliction of duty, bad neighbourliness and all un-Islamic vicious ways of life must go out at once. It is the first requirement of a nation. No doubt, men and material and sufficient ability to use them go a long way toward defending a nation, but without a good normal background they do not go a very long way off. Even men and material and many other useful things besides crowd in when souls get elevated by a lofty sense of morality. For a Muslim, the only standard to discriminate virtue from vice is the pure SHARIAT. Stick to the SHARIAT in letter and spirit, and become invincible. Without it, even the greatest available material help will fail you. Be not misled by contrary advice from whatever quarter it comes. GOD speaks the truth and to HIM belongs the FINAL AUTHORITY.

## THE WORLD OF TODAY

This miserable world of ours no longer remains a place fit for human habitation. Its condition is rapidly deteriorating and even the best leaders and most powerful cliques of the day feel powerless to stem the tide of events leading us to destruction. Despite all the modern comforts and scientific luxuries, all the learning, discoveries, and inventions - all the important international conferences, spurious international understandings and dubious treaties-and despite all the illusory glamour of a much-boasted "Civilisation" - the golden memory of the sublime past still lingers in the mind of the disappointed and despondent humanity. The world is sadder but not wiser even after passing through the two terrible wars that came one after the other in quick succession within the first half of the present century. Still greater calamities are staring us in the face and we stand aghast helpless and foredoomed.

The condition of the world was never so bad as it is today. Whether it be peace or war, the picture remains almost the same. In certain respects, it is much worse in peace than in war. Moral degradation and material disintegration have blackened the whole picture. Forces of evil are in ascendance and feelings of security have disappeared. The few recent scientific discoveries might have added a little to physical comforts and luxuries in life but these petty gains pale into insignificance before the disastrous effects of the moral depravity of man. Individuals, classes, communities, nations, and even governing bodies do not trust one another and their distrust is perfectly justifiable. Reason and arguments have lost their appeal. Justice and fairplay have lost their dignity. Brute force comes and does the job. Hypocrisy, dishonesty, falsehood, treachery, shiftiness, selfishness of a mean type have become the most coveted stock-in-trade of the modern rank and file. There do exist honourable exceptions, but scattered and solitary swallows do



not make a summer. Contentment and peace of mind can hardly flourish in a criminal atmosphere like that.

All this misfortune is due to the baneful influence of "Modernism" which is only another name for Westernism. Modernism has failed most ignominiously and has brought in its train an unending series of troubles and calamities. It is incapable of restoring peace and order in any part of the world. It must now go and make room for nobler and loftier ideals and a purer and more peaceful system of life.

During the last war, combatants on both the sides - the Axis and the Allies - were products of modernism. Their professions and methods might have been different, but the essentials of their conduct were the same. So, ultimately, they shall all have to go the same way. The germs of decay inherent in their thoughts and deeds must lead to the same result. Laws of nature have never been known to be partial. All institutions - old and new - bearing the stamp of modernism shall have to share the same fate. Cruelty to weaker groups and smaller nations, dishonest propaganda, misrepresentation, expressional inexactitude, persistent efforts to befool the world, defiance of realities, and similar other sins of commission and omission must inevitably invite Divine Vengeance.

Do people still want to be told that, as things stand, their future is dark-very dark indeed? Do they still need reformers to preach to them the virtue of honesty? Do they still require another century to learn that material progress and scientific achievements without a good and genuine moral background are capable of very great mischief? There can be no smooth and sustained progress without morality, and there can be no real morality without religion, and no religion can be true, authentic, and complete unless it is comprehensive enough to furnish to mankind a complete code of

life. Any reference to religion has gone out of fashion these days but, rest assured, the day is fast approaching when people will grow sick of modernism and seek solace in religion.

The modern Moralist-to whom nobody listens these days-takes his cue from philosophy but philosophy and religion are two different things. Philosophy is man's work and changes with changes in human intellect, while religion is inspiration from God. The one is human, the other Divine, and there is a world of difference between the two. Philosophy can never satisfy all shades of opinion, while religion appeals to all-high and low. The godlessness of the Age must give place to religion, if peace and order have any value in human affairs.

Advocates of modernism may have something to say in its favour and they may even be right to a certain extent, as unmixed evil does not exist in this world, but it must not be lost sight of that most of the good claimed by modernism came from Islam. Islam has influenced the whole world and Europe in particular derived greater benefits from it during the eight centuries of Moorish predomination over Spain as well as during the Crusades. But the godlessness inculcated by modernism outweighs all the good it claims. When purities and impurities are mixed together the net result is a disgusting impurity. A process of purification has to be gone through in the interest of the humanity at large.

The superficial materialist often associates religion with Medievalism, but it simply betrays his own ignorance. Medievalism had nothing of religion in it. In the Middle Ages Europe was governed by popes and bishops in the name of religion when the true religion of God as revealed through Jesus Christ had almost vanished. Propelled by cupidity and selfishness, the ecclesiastics of the time forged a "religion" of their own and enforced it upon their followers with inevitable disastrous results. The masses and

their semi-ignorant leaders attributed the entire mischief to religion proper and, instead of weeding out impurities and returning to the original form and spirit of their creed, they began to rebel against God and His Injunctions. They went on pursuing their wrong course blindly until they stumbled upon Modernism and dashed against the Atomic Bomb. So this Modernism is merely a child of Medievalism. Both are devoid of religion proper and both are detrimental to human happiness. The responsibility of reclaiming humanity and establishing peace and order in the world lies mainly upon Muslims. They have got a religion perfect in every respect and by virtue of that religion they are eminently fitted to carry out the behest of God. Says the Holy Quran:-

"Ye (Muslims) are the best of the nations raised up for mankind: Ye command that which is right and Ye forbid that which is wrong: and Ye believe in Allah". (III-110).

"And those (Muslims) who, if we establish them in the land, establish regular prayers and give regular charity and enjoin what is right and forbid what is wrong, and with Allah rests the end of (all) affairs."

This duty is imposed not upon any particular group or groups of Muslims but upon all the Muslims "established in the land". There are many lands in the world where Muslims are thoroughly established and it is incumbent upon all of them to take necessary steps in this important direction. It is an international obligation which if properly fulfilled will settle and solve all the problems confronting them today.



## DOES A "NATIONAL WILL" REALLY EXIST?

Observations in this chapter are mostly based on the supposition that a "national will" genuinely exists in the modern West. The West does claim it, but to ascertain the truth to the claim let us examine some peculiarities of the situation there.

1. The so-called democracy was first practised by members of a small aristocratic clique in Athens. These members were more or less of a homogeneous type and had common interests. That democracy was quite different from the democracies of the modern West composed of individuals of widely different types and conflicting aims. The inevitable result of these modern democracies is an unhealthy competition and a perpetual struggle for the survival of the most cunning. Groups and counter-groups form insincere alliance to get majorities and convert themselves into make-shift coalitions. This leads to compromise which means that not a single group can ever remain satisfied with its achievements. The government so formed cannot truly represent the will of the nation. Disgruntled groups in the majority coalition eventually rebel and enforce a new election. It gives no political stability to the country, especially when each group has a comprehensive and distinct programme of its own on paper.

Where this clear-cut definition of aims does not exist, and the country has a two-party system, such as that of Conservative and Labour in Great Britain, there is much confusion of political thought, caused by the oversimplification of political aims. Thus, some Conservatives have a certain sympathy for some aspects of Labour, or of Fascism, and many Labourites have more love for Conservatism than for the logical culmination of their political aims, which is Communism.

In neither of these system can the "national will" even be guessed at. For the people as a whole are never asked what they want: they are harassed to join the small groups, or have only two groups to choose between, neither of which can command their total allegiance. Electoral campaigns never ask the people what they want. In their very nature they must be directed to inducing people to sympathise with preconceived and ready-made paper Utopias.

2. In America, the Magazine "Fortune" conducts monthly investigations of public opinion by means of questionnaires. Sections of the best informed but most sentimental and unthinking of the peoples of the West are asked to answer yes or no or don't know to simple questions on various subjects. It is assumed that if the answers are multiplied proportionately they would then correspond to the answers which the total electorate would give. If so, the "national will" does not exist, for unanimity of opinion is never approached, even on vague question which give an opportunity to all parties of uniting on one point. The more precise the question, the nearer to 50: 50 do they draw.

3. In the Third Reich, the Nazi ballots getting 98%, of the "Yes" votes on a simple question deceived no one. For the things the German people were asked to approve amounted to this:-

"Do you want a large piece of cake or a larger one"?

4. It is a fact not clearly understood in the East that the masses in the West are politically ignorant. They are not given full facts on which to base their judgement. They are not intellectually competent to deduce anything from these facts even if they had access to them. They also have neither the leisure nor the inclination to examine and formulate political schemes. Had there existed a machinery for letting them state what they wanted, without leading questions to answer, they would not utilise it. The

"national will" in the West is created among sections of population by newspapers working with remarkable skill on prejudices and virtues of a people, by radio's dextrous editing of news, and in England, by the apparent reluctance of Parliament to deal firmly with urgent problems. Conscription came there only when the people had been frightened into asking for it.



## **BEST FORM OF GOVERNMENT**

There seems to be a good deal of confusion and misguidance in ill-informed quarters about the controversy on Secular versus Islamic form of government. The word "religion" is one of the most mis-used and misunderstood terms in the present over-materialistic age. It has become a fashion of the day to decry it and call it reactionary. It may be true of other religions, but it can never be true of Islam.

Material progress and moral depravity cannot go together for long. Morality can never be divorced of religion. The test of a true religion lies in its progressiveness, in the sense that instead of hampering progress it only accentuates it. A Divine Religion has the power to convert the most degraded people into the best, the noblest, and the most admired, in a wonderfully short period. History has proved it.

A careful examination will bear it out that the present disgraceful condition of the world is mainly due to the modern anti-religious trend of the age. Repulsion against false and degenerated religions, however, is understandable. Human nature is progressive and is apt to revolt against un-progressive, obstructive, and reactionary teachings, and the religion which inculcates them might be well confined within the cloisters of churches, temples, and synagogues; but when a religion is free from these blemishes there can be no reason why it should not be welcomed.

Divine Teachings by the Creator of the Universe enjoining upon all the only right course for human emancipation hereafter cannot be ignored with immunity. Pause and consider what God says in the Holy Quran:-

"Verily, Allah enjoineth justice and kindness and liberality to kith and kin, and forbiddeth obscenity and abomination and

aggressiveness: "He exhorteth you so that ye may take heed." (XVI-90).

Quite a world of useful and necessary guidance is compressed in the above quotation. The Force, the beauty, and the wide implications of the original Arabic text could not be reproduced adequately in the translation given above. For instance, the Arabic word, *adl*, translated as "justice", has a much wider implication. It also means moderation in spending and moderation in everything else, treating everything in the manner it deserves, keeping within limits in thoughts and deeds, refraining unnecessarily from damaging or destroying any thing in the creation and from trespassing upon rights of others, and even going to the length of giving the devil his due. Another Arabic word, *Ihsan*, translated as "kindness", means also purity of mind and beauty of action and keeping always in view the Omnipresence of God without which goodness and virtue can never be complete. Without a firm conviction in the Divine Omnipresence and without a strong belief in a life after death, none has a right to claim to be a perfect gentleman. Those who consider honesty to be nothing more than "the best policy" cannot always be trusted and they prove some times to be very dangerous hypocrites. Without true Godliness and a faithful obedience to all the Noble Divine Injunctions the catastrophe that is staring the world in the face cannot be averted.

All the evil, corruption, confusion, and chaos rampant in the world today is the result of the secularity which is the predominant feature of the modern age. It will be the height of folly not to take lesson from past experience. Nothing but a slavish mentality and a lack of proper insight into the affairs of the world can prevent people from taking stock of the situation and carving out a better future for themselves.

If the minorities in Pakistan look at things from a right angle of division and do not get blinded by prejudice and do not play into the hands of their selfish "friend" across the border, they shall have reason to be grateful to the Constitution based on Islamic principles. A secular government based on the principles of majority rule will not help them at all. They have proclaimed secular government in the Indian Union and yet the Muslim Minorities there do not find life, property and honour safe. Only a little of common sense with a bit of right knowledge will bring home to our poor deluded, misdirected minorities the immense superiority of the Divinely Guided Constitution over the miserable specimens of the stupidly conceived, reactionary, and dangerous secular constitutions which have not only failed all over the world but have very nearly succeeded in converting the entire planet into a veritable hell. Pakistan Zindabad.



## UNITY AND DISCIPLINE

Unity and discipline are the first important requirements of a nation's stability, consolidation, and progress. Other reforms and needs of the nation only take a second place. Unless we all unite we cannot exist. Unless we are properly disciplined we cannot maintain our unity. What is meant here by unity is the Unity of Islam- union of Muslims all over the world. It is our most important requirement without which we cannot survive. We have been emphatically commanded by our Lord to adhere to the Unity of Islam. Says He in the Holy Quran:

"And hold fast, all of you together, to the Rope of Allah and be not divided among yourselves." (III-103)

This divine Order is not addressed exclusively to Sindhis, Punjabis, Pathans, Balochis, Bengalis, Indians, Arabs, Turks, Iranis, Chinese, Indonesians, but to "all of you together". Here again it has been made more explicit:-

"Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord: so worship me (and no other)" (XXI-92).

When once united it becomes a very great sin to get disunited again:-

"Be not like those who are divided among themselves and fall into disputations after clear proofs had come unto them: for them is a dreadful penalty". (III-105).

"And obey Allah and His Apostle; and fall into no disputes, lest you lose heart and your power depart; and be patient and persevering; for Allah is with those who patiently persevere." (VIII-46).

The Holy Prophet (Allah's blessings be upon him) is reported to have said that any mischief-monger who causes split among Muslims is "not of us".

The union is not to be a nominal union of passive disinterested onlookers, but a sympathetically active union of mutual helpers. Says God:-

"The Believers, men and women, are protecting friends one of another." (IV-71)/

"Help ye one another in righteousness and piety, but help ye not one another in sin and transgression: and fear Allah: for he is strict in punishment". (V-3)

"And why should you not fight in the Cause of Allah and of the feeble among men and women and children whose cry is: - Our Lord, rescue us from this town whose people are oppressors and raise for us from Thee a protecting friend and raise for us from Thee one who will help". (IV-75)

"Unbelievers are protectors of one another: unless you do the same (and protect one another among yourselves) there would be tumult and oppression on earth and great mischief". (VII-73).

So it is incumbent upon Muslims to help their weak and oppressed brethren in whatever part of the world they be. If Muslims are not strong enough to do that, it is their duty to acquire the necessary strength and ability to discharge their duty. Should they neglect it, they would lose all title to exist as self-helping and self-respecting Muslims. Let them no more be a burden on earth and let them no more be a disgrace to Islam.

To get united and to remain united and to let that unity produce tangible results it is of utmost importance to adhere to proper discipline. Strict obedience to authority is the essence of discipline. Disobedience - civil or criminal - is un-Islamic and may be left over to those in the Indian Union whose ship is sure to founder on the rock of defiance of authority - a spirit which their own leaders have infused into their own followers. God says in the Holy Quran:-

"O ye who believe, Obey Allah and obey the Apostle and obey those of you who are in authority; and if we differ in anything refer into Allah and His Apostle, if ye really believe in Allah and the Last Day, that is better and more suitable for final determination: (V-59).

Says the Holy Prophet (pbuh):-

"Obey your leader (Imam) even though he be a Negro slave." (Muslim)

"Who deviates a little from his Brotherhood dies the death of pre-Islamic era". (Bokhari and Muslim).

When a leader gives an order distinctly opposed to Islam he is not to be obeyed, as according to the Holy Prophet: - "there is no obedience to any creature in disobedience to the Creator". In all other matters, orders must be carried out even though they may appear to be improper and unreasonable. In that case, the instructions are that followers while implicitly obeying such orders should pray to God to give their leader right guidance. Even if the leader happens to be an open sinner the order is to obey him unflinchingly and at the same time to try to reform him. In the face of such clear and strict injunctions it would unmistakably be a sin for Pakistani Muslims to imitate the Indian Union and have



recourse to non-co-operation, civil disobedience, and other kinds of resistance to authority.

Immediate steps should also be taken to bring about a closer and effective association of the various geographical groups of the Grand World-wide Islamic Fraternity and become one consolidated people in obedience to God's Command.

## THE DARGAH ACT

(Reproduced from "the Rajput Her", Ajmer, of 15 May 1944).

A deputation of his friends waited upon Maulana Syed Muhammad Zauqi Shah Sahib, a prominent shaikh in Ajmer of well-established reputation in India and abroad, to persuade him to stand for member-ship of the Dargah Committee in the election which is to take place on the 18th June 1944. The following conversation resulted:-

A member of the deputation: - "How would you like the idea of your standing for the forthcoming election of the Dargah Committee?"

Maulana Zauqi:- "The idea never entered my head nor ever shall. My friends seem to have a very poor opinion of me that they want to seduce me into the hotchpotch of that fantastic body which is an absurd creation of the Dargah Act of 1936.

A member of the deputation:- "So you seem to be averse to the Dargah Act. We shall be obliged if you will be pleased to give us the benefit of your opinion in detail on the Act which is the all-absorbing topic of the day in circles interested in the Dargah."

Maulana Zauqi:- "The Dargah Act is a standing disgrace to the ten crore Muslims in India. We should have been able to manage our own affairs, to remove our differences, to settle our internal disputes, and to put our house in order. We ought to have been really ashamed of approaching foreign quarters and begging them to come to our rescue, to interfere with our internal affairs, and to reform us by force of legislation. If we are incapable of improving our own-selves, if we are determined not to come out of our present degradation, no foreign influence and no outside power

can bring us to our senses. The Dargah Act was not forced upon us by the Government. We, or at least some of us, begged the Government to impose it. And what has the begging brought us? A heterogeneous set of incompetent, inexperienced laymen formed into a Committee to manage the Dargah endowment, to look after buildings, to control income and expenditure, liabilities and assets, and to carry on the materialistic side of the Dargah administration. But endowments, buildings, hujras, marble edifices, shops and nazranas do not constitute the real Dargah. The real Dargah existed in its resplendent glory when these adjuncts did not exist and it will continue on in unmitigated splendour if these super-additions are even taken away. The intrinsically essential part of the Dargah is not made up of lime and stones, of endowment and nazranas. It is that indelible influence of the extreme godliness of the Holy Saint reflected permanently in the very atmosphere of the place, that extraordinarily magnificent spiritual charm and attractiveness of the great Khwaja and the Divine Grace that surrounds him and his environments which has brought all these endowments, has caused these marble superstructures to rise and has made this place the greatest Muslim Spiritual Centre in India and one of the greatest centres of international repute in the entire Muslim world. Fortunate beings gifted with consciousness and clear perception see as broad day-light and feel in the most unmistakable manner how the Divinely electrified electrons all over the space transmit Divine Spark to the heart and Divine Light to the sight of Salikan-e-rah-i-tariqat and bring them nearer to God. It is on that account that the Dargah assumes the privilege of a seat of pilgrimage for Spiritual Students of Divinity. It is this essential aspect of the Dargah which should be clarified and its blessings made available to the over-materialised world which badly needs them. This ought to have been the first and the last consideration of all those, high and low, connected with the administration of the Dargah. But a very large majority of the Dargah Committee are not capable of doing it. They cannot even understand these things and some of them even do not



believe in them. Under the present Act better members can hardly be expected. I shall tell you why.

Out of the twenty-five members, eleven are elected by Muslim members of Central Provincial legislatures. Muslim members of these legislatures may be very good legislators for temporal purposes, very good politicians, very good parliamentarians, but many of them have no reputation for being well up in religion and spirituality. Some of them are very indifferent to religion while there are others, and I can give even their names, who do not at all believe in Muslim spirituality. It is easy to imagine the sort of men they are capable of sending to the Dargah Committee. Four members come from the Dewan, the Mutawalli and the Khadims of the Dargah. They merely represent vested interests and are not prepared to make any sacrifice for the Dargah. Five are picked up from the miscellaneous humanity within the municipal limits of Ajmer. They are generally so involved in local interests that it is difficult to accept independence of character from them. One member is nominated by H.E. Nizam Hyderabad - mind you, nominated, not elected by Mashaikhs and Spiritual Silsilas of the State. The remaining four are Sajjadanashins co-opted by the members of the Committee, the laity. In the first place, in these days of widespread corruption, it is not necessary that all Sajjadanashins should possess the required degree of proficiency in spiritual matters. Sajjadanashinship, nowadays, goes by inheritance, not by merit. Even British courts, in deciding cases of succession, base their decision on pedigrees and family affinities rather than on spiritual attainments. Courts do not realise that *darin rah fulan ibne fulan chize nest*. You will find in India men who have not been even ordinarily initiated into a spiritual order, which means they do not even know the A. B. C. of their subject, yet they have been installed by courts and other authorities on Sajjadanashin's gaddi. Of course, there have been honourable exceptions, and I know a number of Sajjadanashins who are highly

spiritualistic, but their election or selection rests with people incompetent to judge their merits. Even if the correct type of Sajjadanashins happen to come to the Committee, they will be in a hopeless minority and will ever remain in danger of being out-voted at every step.

I hope you are convinced that Dargah Act of 1936 is not the proper remedy. It is a specimen of a wrong type of democracy - a western brand which has failed in India and will fail in all eastern institutions.

"Can you give me list of the achievements of the present Dargah Committee?"

"As far as I can see, instead of spiritualizing the management of the Dargah, they have tried to secularise the whole thing. That peaceful, elevating and uplifting atmosphere which was characteristic of the place has, to a certain extent, got clouded for the people in the very nature of things, got upset by prevalent disorders. The devil of litigation holds greater sway. Party-feeling, heart-burning, vindictiveness, paying off old scores, neglect of duty, disregard for maintaining the decorum due to the majestic dignity of the place, indifference towards spiritualistic requirements of various occasions are some of things which were never so bad as they are today. What facilities does the Dargah Act provide to bring the spiritual blessings of the Dargah within easier reach of those who stand in need of it? What was the life-mission of Hazrat Khwaja Sahib Rahmatullah-alaih? What is being done now to continue on that noble work? If the real object is lost sight of, all the endowments, buildings, property and income of the Dargah fail to serve their purpose and all the enthusiasm displayed in managing them accounts to so much energy wasted. Administrators and managers of the Dargah should carry on their work with an eye to the ultimate object of the institutions. But, as I have already stated,

most of the members of the present governing body formed under the Dargah Act of 1936 do not possess the necessary qualification to carry on their work in the right spirit and better qualified men cannot be expected ordinarily under the present Act. When the Act is fundamentally wrong, amendments however drastic will not make it right.

Problems of the Dargah can only be solved by experts, not by ignorant novices.

I hope I have said enough to make my view point clear.



## **GENERAL TREND OF ISLAMIC TEACHINGS**

(Regarding Prince Said Halim Pasha's insistence on importance of acquiring knowledge of Science, on pp. 4 and 5 of Anjumen-i-Khuddam-ud-din edition of "Reform of Muslim Society")

To understand properly the subject touched in the last three paragraphs of the chapter it is necessary to keep in view the general trend of Islamic teaching. Islam is not merely a religion in the sense in which the term religion is generally used in the modern age. It is much more than that. It is the highest conception of life, a perfect code of human activity, a comprehensive system of living in a manner conducive to an easy attainment of the highest goal set before man. A man comes to this world with an object—a very high and noble object. A good Muslim tries to remain ever conscious of his conviction that the Superior Authority which really governs him is ever watchful of even his most insignificant thoughts and deeds; that he has a sacred duty to perform during the short time at his disposal; that he can not afford to lose this opportunity and waste precious moments over idle fancies, useless hobbies and pernicious pastimes; and that the entire duration of his life on this globe is only a drop in the ocean of eternity. On that account, he does not care much for the trials and hardships of this transitory life so long as his real work does not suffer. And what is that real work of his? It is to make preparation for a higher and more durable life. This common expression when examined further and carried to its logical extremes ultimately amounts to what is called, in the scriptural language of Islam, **TO LIVE AND DIE FOR GOD**. Says the Holy Quran:

Say, verily, my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He hath no partner. This am I commanded and I am the first of the Muslims." (VI-163, 164).

This gives the Muslim the only right criterion of judging what is good and what is bad. Anything that helps him on towards the attainment of his goals is good, and that which throws him back or comes between him and his God as an obstruction is bad. This criterion holds good in all things and in all respects.

Take the instance of jihad. It is a Jihad-fi-Sabilillah, a struggle in the way of God, it is the noblest sacrifice and the highest virtue; but if it is a Jihad-fi-Sabilit-taghut, a struggle in the way of a thing other than God, it is the most despicable form of butchery.

Take, again, the instance of prayers. When offered in the right form and spirit, it is Miraj-ul-Mominnen, the highest bliss, the highest possible ascent of the faithful in the direction of God; but when offered in a wrong spirit, it is denounced in the Holy Quran in the following terms:-

"Woe unto those who pray but are heedless of their prayers, yet make a show of their prayers (and play the hypocrite)." (CVII).

Every good act performed in a bad spirit or with a wrong object becomes objectionable. Acquisition of knowledge is no exception to the rule. It is both, beneficial and injurious. It depends upon the quality of the knowledge you seek and the object with which you seek it. Our Holy Prophet (pbuh) makes a clear distinction between.

(1) Illm-i-nafa, profitable knowledge and

(2) Illm-i-ghair-nafa, unprofitable knowledge; and he prayed God to favour him with profitable knowledge and save him from the unprofitable. His injunctions to his followers to seek knowledge refer exclusively to useful knowledge which, in the case

of Muslims whose final goal is God, may again be classified under the following sub-heads:-

(i) Ilm-billah, knowledge of god, and

(ii) Ilm-bi-amrillah knowledge about the commands of God, i.e. The Shariat.

Ilm-billah is further divided into two branches:-

(a) Ilm-i-Zat-o-Sifat, knowledge of the Essence and Attributes of God; and

(b) Ilm-i-Afaal-i-Ilahi, knowledge of the Works of God, His wonderful Creation, and the Divine Laws which govern the universe.

Knowledge of Physical Science comes under the last sub-head if acquired with the object of a better understanding of the Divine Work; not with the exclusive object of growing disproportionately rich and living luxuriously. Wealth is never an end in itself. It is merely a means to an end and can only prove productive and beneficial when in proper hands.

A Muslim stands as much in need of comforts of life as others, but he needs comforts only enough to make it possible for him to do his real work.

To form a correct idea of the part material considerations play in the life of a Muslim, it is necessary to clearly understand the Muslim conception of relation between body and soul. I do not want to enter here into an academic discussion about the existence or non-existence of soul, or the various aspects of relation between spirit and matter, or of mind and body. It is enough for my purpose



to state here what a Muslim believes or must believe if he wants to remain a Muslim. As already stated, he comes into the world with a set purpose. So long as he remains in this world he needs his body to accomplish his work, otherwise he would not have been sent here with a physical body. So, his body is his indispensable instrument or, one may as well say, a horse on which he rides and makes the important journey. If the journey is important the horse is important too and has to be protected against starvation and disease, has to be strengthened and properly trained and disciplined, and has to be kept safe from thieves and robbers. Security of life and property and maintenance of a peaceful atmosphere are the essential conditions necessary for the Muslim to fulfil his obligations. He need not violently enforce his faith upon unwilling neighbours; but, at the same time, he can not tolerate undue interference or uncalled for opposition from any quarter while in the performance of his sacred duty. It, therefore, becomes obligatory on him to see that a peaceful atmosphere is maintained around him. In this way, politics steps in and forms a very important part of Islam. Similarly, other material requirements of the body become a Muslim's legitimate concern: but all this has to remain subservient to his higher spiritual interests. It is always the higher which predominates the lower. When vice versa is the case, consequences are bound to be disastrous.

Everything has a limit. The Muslim should know his limits and take care not to exceed them. If he over-spiritualizes himself and does so at the expense of his body he is guilty of *ruhbanīyet* denaturalisation of self, which is strictly prohibited in Islam. If he indulges in an overdose of materialism and neglects his spiritual side he destroys ultimately both his soul and his body, and is guilty of suicide. The modern west has failed to maintain the balance. The inevitable result must follow unless checked in time.

It will thus be seen that study of Physical Science can have a higher as well as a lower object. For a Muslim the lower object becomes higher if he adheres to his ideal and does not deviate.

It must also be added here that knowledge is power and when power goes into wrong hands it becomes a menace. A correct knowledge of physical Laws of Nature is a power of no mean order and when it goes into wrong hands and used improperly it becomes a public danger. No one would like to see a sword in the hands of a criminal, a cut-throat, a highway robber. A certain sense of morality and supermaterialism is necessary to qualify a man to be safely entrusted with such a power. Unless a man is alive to the necessity of response to the call of "higher" obligations, he cannot be deemed fit to possess a power which can be used to the detriment of humanity. The major part of the West is devoid of this necessary qualification. This constitutes another threat to the peace of the world. The East should take care not to imitate the West in this respect.

There is another note of warning which has to be sounded for the benefit of the Spiritual East. The prevalent idea is wrong that physical laws are essentially different from moral and social laws and can be studied by mere human reason. God is the mainspring of all true knowledge. All the different laws pertaining to the different aspects of the one harmonious whole are not essentially different from one another. They are different manifestations of the same Divine Knowledge, in varying degree, in the different regions of the Divine Manifestation. Therefore physical laws are also really dependent on, what might be termed, supernatural laws and can not be studied properly by mere human reason. Modern Western physical science is, for this reason, wrong in its theories concerning the origin and structure of the universe and is suitable only for practical, mechanical application and, even here, it is not precise, but is only approximately accurate. The

modern mechanic has very often to change his "Scientific" theories in the light of subsequent experience when he puts his invention to test. The Eastern student of Western science will find a strong incentive in the encouraging fact that he who is gifted with a knowledge of higher things will do better even in the domains of physical science. The Higher comprehends the lower. No one can claim to possess a sufficient knowledge of branches, twigs and leaves of a tree unless he knows something about its seeds and roots. A man who has some knowledge of the Essence and Attributes of the Creator of the universe will understand much better the laws governing the spiritual and material aspects of the creation.



**COMMENTS ON PRINCE SAID HALIM PASHA'S  
OBSERVATIONS UNDER THE HEADING  
"THE PERIOD OF DECADENCE"**

Scholasticism has been confused, in this chapter, with mysticism. The two are different. Western terms do not, in all cases apply precisely to Islamic subjects. Scholasticism in the West includes the whole speculative science of the Middle Ages and the great aim of its exponents was to reduce the doctrines of the prevalent Christianity to a scientific system and to construct a theory of the world and of life on a "Christian basis". They tried, as far as they could, to rationalise dogma. "Scholasticism," wrote Hegel in his *LECTURES ON THE HISTORY OF PHILOSOPHY* "is not a fixed doctrine, like Platonism or Scepticism, but a very indefinite name which comprehends the philosophic endeavours of Christendom for the greater part of a thousand years". There has been nothing like that in Islam as nothing of the sort was ever needed. The requirements of Muslims were quite different. In the heyday of their glory when the ever-victorious Muslims conquered, at every step, fresh fields and pastures new; when they came in contact with a heterogeneous set of foreigners belonging to different schools of thought; when they explored the repositories of ancient learning, translated and annotated half-forgotten books in various branches of knowledge and preserved for posterity the vanishing philosophies of the vanished nations; and when new converts to Islam poured in by millions and tens of millions who had originally been bred and brought up under an alien atmosphere and, after conversion, needed a thorough purge: an important section of the Ulema felt it their duty, not to assume an apologetic attitude, like some of the "modern" Muslims, of misinterpreting and explaining away Islam to suit the inferior mentality of the critic, but to lay the foundation of an important science by means of which they provided the truth

of Islam, the real Islam as it was originally revealed. This science which subsequently developed to a very great extent is called Ilm-i-Kalam by Muslims, and is inappropriately translated as "Scholasticism" by Western orientalists. Those expert in this science are called Mutakallimin. It protected Islam against mischievous attacks from unscrupulous quarters and brought conviction of faith to the feeble-minded, irresolute new convert. It had nothing to do with the spirit of renunciation complained of. This useful and important science is quite different from "Mysticism" which, again, is a mistranslation of Tasawwuf.

Mysticism, in the West, is a word of very vague signification and implies a variety, of conflicting philosophies and attitudes of mind hovering between religion and philosophy, revelation and conjecture, realisation and speculation, Yaqin and Zan. Tasawwuf is, in reality, that essential part of Islam which responds to the following verse of the Qur'an:-

Wazkur isam rabbika watabattal ilaihi tibtila (Almuzammil). "And remember (so as to inject thy inner-self with) the name of thy Lord and separate thyself unto Him with an exclusive devotion."

(LXXIII-8).

There are a number of other passages in the Holy Qur'an and a number of traditions of the Holy Prophet pointing in the same direction. It is, in effect, following Islam in the right spirit and practising it with that genuine devotion which was the special characteristic of the Holy Prophet (pbuh) and his worthy Companions. It has very little in common with the mysticism of Hindus, Buddhists, Christians or Jews. Tasawwuf or Sufism, therefore, should not be mistaken for mysticism and should not be called by that name.

Fiqh, again is a different thing altogether and has nothing to do either with Ilm-i-Kalam or with Tasawwuf. Fiqh literally means "a proper comprehension of religion". Technically it is applied to "Islamic Jurisprudence". A man well-versed in the subject is called a Faqih, a jurist, with Fuqaha as plural meaning jurists. The comprehensiveness of Islam is enough to indicate the wide range of human activity covered by Islamic Jurisprudence. Duty to God, to self, to family, to society, to friends and to foes are classified and treated in a masterly way the like of which is nowhere else to be found. Prince Said Halim Pasha is right when he attributes to Fiqh the preservation of Islam "through the centuries and through a thousand vicissitudes of foreign domination."

It will thus be seen that (1) Ilm-i-Kalam (2) Tasawwuf, and (3) Fiqh are distinct from one another. Each of them has a different direction to work in, yet all of them combine together to serve Islam in their respective spheres.

It should in the same connection be mentioned that the expression "there is no priesthood in Islam" does not mean that there are no learned men (Ulema) among Muslims, or that all Muslims are equally learned in religion and do not stand in need of guidance from the more learned. The expression merely indicates that among Muslim there is no "Brahmanic caste", no privileged class to claim monopoly of knowledge, or to claim exclusive rights to worship. There are no "Shudras" prohibited to touch the Qur'an and the Hadis or prevented from entering a mosque. All have equal access to knowledge and equal right to worship. Accident of birth does not deprive a Muslim of any of his rights. It is simply good work that counts and entitles the worker to his due reward.

There is yet another important point touched in this chapter which deserves a closer scrutiny. Poverty is said to be the main cause of the present downfall of Muslims. While no sane man can



be-little the importance of the part material wealth plays in a people's progress, one should not lose sight of the historical maxim confirmed by centuries of past experience that poverty led nations to battle-fields and conquest. Conquest resulted in territorial domination. Territorial domination brought wealth. Wealth produced luxuries. Luxuries caused emaciation and invited corruption. Corruption led nations ultimately to decay: thus terminating their national career and completing the usual cycle.

Muslims have been through a major part of their own peculiar cycle and their cycle is not yet complete. The indications are that they are not going to end in the manner of other nations. They differ from other nations in many points and they shall remain an exception right upto the end. There are good reasons for it.

When they first started on their onward march and entered upon an era of uninterrupted victories they were extremely poor. Their poverty in economic resources as well as in their numerical strength did not come in the way of their progress. They differed from other nations in the goal they set before them. They did not fight battles to escape the sting of poverty, to win kingdoms and build empires, to establish trade, or to carry on schemes of colonisation. When they came into existence they found themselves being ruthlessly choked unto death by a cruelly suffocating atmosphere created for them by a hostile world-very much like the Muslims of the present day. They had every justification for doing what they could to protect themselves against overwhelming odds. They were determined to live in this world and breathe freely, not for their own sake, not to grow fat and enjoy life at the expense of others, but for the sake of their lofty ideal, their genuine faith, their Divine mission. They carried with them a sacred trust. They had to carry the Message of God to furthestmost corners of the earth. They could not postpone action and wait for development of their economic resources or for an increase in their poor numbers. They

decided to make the best of what they had already and they had quite enough to start with. In fact, they had something very precious which no other nation at the time possessed. They had the strength of their faith and conviction in God, They had determination, courage and character. They had some very exceptional sterling qualities infused into them by Islam which had electrified them with real life. They had full confidence in the Divine origin of their noble mission and they had developed a love of bravery and death in the Sacred Cause of Allah. They started, went on with persistence and won. The tide turned in their favour and they made a magnificent history in a wonderfully unique fashion.

As a matter of course, their victories brought them material wealth and power and, as days rolled by and as they lost the inspiring touch of the earlier Muslims who were true exponents of Islam and who after serving their time, had left this world, decay and disintegration set in. In reality, the inner fabric of the Muslim power began to crumble as soon as moral and spiritual decadence started to creep in and this took place immediately after the earlier Muslims had passed. out of this world; but the outward pomp and pageantry and the material splendour, even victories and territorial expansion, which to the man in the street looked significant of real power survived till a much later period. It is here that the modern historian stumbles and fails to discern the real cause of the downfall of Muslims. To make the subject easy, it will be better to elucidate a few points leading to it.

Let us first, for the sake of convenience, divide the Muslim history into three periods:-

(1) The early period consisting of the days of Holy Prophet, his companions and their immediate successors.

(2) The middle period commencing after the termination of the early period and ending with the beginning of the present period.

(3) The present period starting since about two centuries back.

During the early period, Muslims were noted for exclusive devotion to Divine ideals, purity of intention and higher ethical, moral and spiritual outlook. Spiritual emancipation of the humanity at large was the primary motive of their dealings with the world. In their enthusiastic application to their work they were indifferent to pleasure and pain and remained unaffected by wealth and poverty. They never cared for wealth and power but when these and other material prizes went to them they made their best use. There have been nations in this world who achieved material progress but neglected spiritual development. When they collapsed they never rose again. Similarly, there have been nations who gave themselves upto spiritual work and discarded their physical requirements. They also perished never to rise again. Muslims alone have the distinction of being called upon to develop both these aspects: and if they carry out the directions faithfully, they shall never perish despite many ups and downs they may have. In this particular respect the earlier Muslims were models of perfection. They taught a lesson, by example and precept, which the modern West is not yet sufficiently advanced to learn and understand. These earlier Muslims were God's blessings on this earth and were the best specimens of the highest type of culture within the reach of well-balanced, noble-minded human beings.

The Muslims of the middle period were, in many respects, far superior to their non-Muslim contemporaries, but were essentially much inferior to their earlier predecessors. They did retain some of the good qualities of the earlier Muslims which accounts for what achievements stand to their credit; but, to go



deeper into the matter, one has to admit that they were Muslims more by habit and social ties than by conviction. To explain more clearly the fact how they were able to do anything grand with such poor qualifications, let me ask you to go through a simple experiment. Put a piece of iron into a blazing fire and let it remain there for awhile. The iron will become red-hot. It will assume the appearance and qualities and also sometimes the name of fire. It will look like a red burning charcoal and will burn your fingers if you touch it. It will remain so for some time even after its removal from the fire: but, ultimately, it shall cool down and lose both the appearance as well as the qualities of fire. It was something like that with the Muslims of the middle period. They gradually drifted away from the fires of Divine Love and remained content with the waning after-effects.

As for the Muslims of the third period-especially those of the present day, it is enough to say that they have become cold iron. When I say all this I do so with the reservation that there have been honourable exceptions everywhere, in all ages and at all times.

After skipping over the three periods of Muslim history, we find that Muslims have been mainly a religious people - religious not in the modern, narrow, degenerated and ritualistic sense but in the broad, real and Islamic sense of the term. They should not be mistaken for the nations who prove the truth of the historical maxim mentioned above, who started with poverty and for whom poverty was the first incentive to work. Muslims were no doubt poor when they started, but, in their case, poverty was never an incentive of that sort. Simultaneousness of two events does not necessarily imply that they stand in relation of cause and effect to one another.

Religion has always been the primary and predominant consideration with Muslims in all walks of life. Strength of pure

religiosity helped them on and their subsequent indifference to religion brought them down.

They differ from other nations in their goal and in the manner of reaching it. Their maladies have been of a different type and call for a different treatment. Give them all the supposed requirements of a growing nation, for instance, give them as much money as you like, teach them as much physical science as you can, give them all the inventions of modern science, but take away religion from them: as Muslims, they shall not move an inch and their achievements, if any, shall have no place in Islamic history. They have to live in this world, not as "refined" animals in human form, but as true Muslims.

I repeat that I do not mean to reduce the value of facilities which material wealth and power are capable of providing. I simply want to emphasise the importance, in the programme of Muslim uplift, of the higher aspects of Islam which, unfortunately, are being neglected by even some of our own best thinkers in these dark days of stultifying calamities coming in quick succession.

Muslims strongly believe that theirs is the only system of life which can give peace and security to the world and that it has already been tried with success. Every other system has failed and, if persisted in with a bigot's persistence, shall lead the world to utter destruction. Under such threatening conditions, it will be a sheer folly for the present-day Muslims to overlook the constructive potentialities of Islam and madly imitate the destructive propensities of the West.

## NEW SEARCHLIGHT ON VEDIC ARYANS

Pre-historic "history" is no history. Most of the conjectures about the dim antediluvian past vanish in the light of subsequent research and fresh discoveries. For instance, the class of Indian population known as Aryans who take pride in being dubbed as Hindus can say nothing positive about their original home. Different theories are afloat.

The late Mr. Lokmanya Bal Gangadhar Tilak spent much time and labour in trying to prove the theory of an Arctic home for his people, in his well-known work, 'The Arctic Home in the Vedas', but simultaneous efforts of many others, more prominent in the field of research, to prove Arctic to be the cradle of the entire human race take away much of the pride which he claims for his kinsfolk. He bases his findings on his own interpretation of the Vedas. He interprets them in the light of some "recent scientific researches," as he calls them, and, differing from old and more orthodox commentators, jumps on conclusions of his choice. He admits: - "There are many passages in the RigVeda, which, though hitherto looked upon as obscure and unintelligible, do, when interpreted in the light of recent scientific researches, plainly disclose the Polar attributes of the Vedic Deities". He admits, in his book, over and over again, that the Vedas are as yet "imperfectly understood" and "are yet unintelligible, and, therefore, untranslatable" and goes on to explain:- "The vedic passages, on which I rely, had to be and have been either ignored or explained away somehow, or misinterpreted one way or another by native and European scholars alike. But I hope to show that these interpretations, though they have been provisionally accepted, are not satisfactory, and that new discoveries in archaeology and geology provide us with a better key for the interpretation of these passages."



Professor Max Muller is also of the same opinion. In his introduction to the translation of the Vedic hymns, in the Sacred Books of the East series, he says:- "A translation of the Rig Veda is a task for the next century".

It comes to this then, that the Vedas cannot be understood without a thorough knowledge of modern science. Since that science is incomplete and shall remain incomplete for centuries, the Vedas cannot be properly understood for many hundreds of years to come. In that case, no reliance can be placed, at present, on deductions arrived at from books which no one can correctly understand.

The other theory which held the field some time back, points towards Central Asia as the original home of the "Aryans", but the latest discoveries have exploited it. Mr. Tilak also rejects it, otherwise he would not have come forward with his Arctic home theory. He clearly says in the introduction to his book : - "Even on strict philological grounds the theory, of a primitive Aryan home in Central Asia has now been almost abandoned in favour of North Germany or Scandinavia."

Mr. Tilak's "recent scientific researches" no longer remain recent. Later discoveries tell a different tale. Archaeological explorations more recently conducted by the British Museum and Harvard University in Western Asia, and by the Archaeological Survey Department of the Government of India in Sind, Balochistan and the Punjab throw a new light on the ancient history of India. The survey was made in northern and southern Balochistan by the world famous archaeologist, Sir Aurel Stein; at Nal (Kalat State, Balochistan) by Mr. Hargreaves; at Mohenjodaro, Lohanjo-Daro, Limolunjo and Jhukar in Sind and at Harappa in the Punjab by the late Dr. R.D. Banerji of the Archaeological Survey Department, Mr. K.N. Dikshit - then

Archaeological Superintendent for the western circle, Dr. Earnest Mackay, and Mr. N.G. Majumdar, Assistant Superintendent, Archaeological Survey of India. Mr. Majumdar's *Exploration in Sind* and Dr. Earnest Mackay's *The Indus Civilization* are the two books full of valuable information on these researches.

Conclusions are drawn that thousands of years ago, a highly civilized people came to India not from Central Asia but from Western Asia and entered India through the Sind Valley. Their civilization bore resemblance to that of Babylon or Egypt. They took their culture not from east to west but brought it from the west. The modern archaeologists do not appear to be very confident about their calculations regarding dates and are not unanimous as to whether the people of the Indus Valley they speak of were Aryans or pre-Aryans, Dravidians or pre-Dravidians.

To start with, it will be worthwhile to quote at length from Sir Aurel Stein's interview published by the Times of India in its issue of the 8th March, 1935-

In reply to a question about the migration route of the Vedic - Sanskrit speaking Aryan tribes, Sir Aurel Stein says:-

"These tribes had conquered the Punjab in the second millennium before Christ. From here they spread their Indo-Aryan language to Northern India. Their cultural influence penetrated the whole Indian Peninsula. I am referring to those tribes which worship the Veda gods and obviously spoke some form of the Sanskrit language. Little writings of the 14th century BC reveal to us that these tribes lived a pastoral life in the territory of the Mittani, somewhere in the Kurdistan of today."

It is important to note here that Hittites is the Biblical name given to the people called Kheta on the ancient Egyptian

monuments and Hatti by the Assyrians. They were sons of Heth who was the son of Canaan and Canaan was the son of Ham-one of the three sons of Noah. Their empire extended from Northern Asia Minor to Hebron in South Palestine. Hebron, 18 miles south-west of Jerusalem, now called Al-Khalil, is not only the birth-place of Prophet Abraham but also contains his tomb and the tombs of Isaac, Jacob, Sarah and others. It remained the residence of David, Solomon and many other prophets of Bani Israel. Nimrod, the notorious enemy of Abraham also lived there. The first reference to Hittites in the Bible is in the Genesis X-15. It shows, they were in Syria in 2100 B.C. They developed into a powerful empire able to resist Mesopotamian and Egyptian onslaughts for many centuries. It was not until 717 B.C, when the Assyrians took Carchemish, the Southern capital of Hittities, that their empire was broken. Recent discoveries show that they played an important part in the early history of civilization.

"However, we have no historical record of the campaign of conquest of the Aryan tribes nor of the movements of peoples resulting from it. Scientific archaeology has not yet been able to solve the question. It is certain, however, that the Indo-Iranian tribes, which called themselves Aryan and within which originated the oldest literature of the Indo-European languages, the Hymns of the RigVeda, came on their victorious march to the Indus and into the land of the Five Rivers from the west.

Geographical considerations show, or, at least support the hypothesis, that the migration of peoples which had led the victorious Veda tribes to the valley of the Indus had in reality started from somewhere in Asia Minor and reached to the south of the central Persian desert, Persian Balochistan and the northern part of the Helmund basin. It was principally from the northern part of this basin, from the old Archozia, and across the Indo-Iranian frontier, that the Aryan conquest came to the Indus valley. Rivers



which are mentioned in the Hymns of the Rigveda, and may be easily identified on the map, certainly indicate that Waziristan and the neighboring valleys as far down as the river Argandah, that is to say, the Arachotos of the Greeks were scenes known to the poet.

Today the climate of these frontier territories is dry. Four or five thousand years ago it was considerably more moist. The atmospheric phenomena, which are mentioned again and again with legendary exaggeration in the songs of the Rigveda, and also the present climate differences between the western Punjab and the valley of the Indus are explained by this process of desiccation. Perhaps this phenomenon of desiccation is connected with a change of direction taken by the rain-producing monsoon winds during the last three or four thousand year."

He then goes on to describe the plight of the conquered:-

"West of the lower Indus the small primitive Brahmin people speak the Dravidian language. The waste mountain country of these people is separated by a vast distance from the Dravidian peoples of southern India. The puzzle will be solved if the hypothesis is confirmed that the seal-impressions found in the intervening territory, for instance, in the ruins off the city of Mohinjo Daro, are in the Dravidian Language. Then, the poverty stricken, semi-savage, nomad little people can be regarded as cousins of the once mighty people of the Indus valley of pre-Aryan times, as a small remnant which had crept into a small corner in front of the victorious Aryan and which has remained there for thousands of years, because it has submitted to the less cultured but more virile conqueror."

So, Dravidians had Brahmins too. And they were more civilized than the Aryans. In reply to the question as to how victors and vanquished remained together, Sir Aurel Stein remarked:-

"Well, the Sanskrit literature of the post-Veda age, the development of the Indo-Aryan culture and of the religious cult, are sufficient to show that the Aryan victors, by forcing their language and rule on the indigenous population, had taken over from this more highly civilized people many of their religious and cultural institutions. Hinduism provides many ancient illustrations of this phenomenon. Even today it merges the foreign conqueror in itself. It digests its conquerors, so to speak."

These extracts clearly show how, according to Sir Aurel Stein, Aryans, or a race very much similar to the later day Aryans of India, speaking the same language and worshipping the same or similar gods, led a pastoral life in the land of Israelites, came to India through Iran and the Indus Valley, and not only influenced their predecessors in India but were also considerably influenced by them. To corroborate it turn to pages 445-446, Volume I of the British Encyclopedia where, in the article on Babylon, you will come across statements like the following:-

"The Kassites, who were probably Aryan by race, conquered Babylon and established a new dynasty."

"Kassite supremacy lasted for over 570 years, and during that period Babylon was known as Karduniash."

Reference is made to relics having been found in Babylon "of a people whose kings had such non-Semitic and probably Aryan names as Ushpla, Kikia and Adasi."

"An Aryan military aristocracy had formed a powerful state in north-western Mesopotamia, where they worshipped Indra, Varuna and Mitra, gods which figure in the mythology of the Aryan invaders of India."

A further proof of Aryans and also Dravidians coming from the west is found in the Cambridge publication, *Links with Past Ages* by Mr. E.F. Orton. According to this book, the earliest Aryans who entered India were Sumerians from Chaldea, who founded colonies in Sind and southern Punjab (Mohinjo Daro, Harappa, etc.) between 4000 B. C. and 3000 B.C. Their language and that of the Elamites, their neighbours in Mesopotamia, was Sanskrit, or very closely allied to it. The Sumerians had very largely become absorbed into the local Dravidian population of Chaldea and the Brahmin system had developed in Mesopotamia. The later Sumerian migrants to India introduced the Sanskrit language there and they adopted and strengthened the caste system that had been in existence in India.

The eminent Indian Sanskrit scholar, Dr. Pran Nath of the Benares Hindu University, contributed a series of articles to the *Illustrated Weekly of India*, on the Rig-Veda and the origin of the Vedic Aryans. The first article of the series appeared on the 7th July, 1935. He throws a new light on the subject. His conclusions may prove unpalatable to ordinary followers of the old school, but his wide knowledge of the subject, his laborious research, and the lucid exposition of his case will lead, if the research is carried further, to more astonishing revelations. The present space at my disposal does not allow me to examine at length the pros and cons of his reasoning. I propose to write at greater length on the subject when war conditions improve and paper and printing come within easier reach and when people are in a better mood to relish a matter not immediately concerned with problems of food or the wish to terminate the war. I shall have to content myself here with giving a very brief summary of Dr. Pran Nath's contribution:-

In the first article of the series it is suggested that the Rig-Veda is more ancient than the "culture of India" and, in fact, dates from the time of the ancient Sumerian cities. After many years of special



study, Dr. Pran Nath thinks that Sumerians had settlements extending from North India to Egypt and that they represented the first Aryan branch which had its strongholds in Asia Minor, Phoenicia and the Hitt countries. According to him, these people used the pre-historic script of Egypt and during this period they developed their language in different parts of their settlements. The dialects current in Northern India belonged to the first branch of Aryans or Sumerians, while Sanskrit, as found in the sacred literature of the Hindus, is a mixture of Sumerian, Syrian, Egyptian, etc. Thus the Rig-Veda is a translation of some old Sumerian document. The Brahmins and their whole culture appear to be connected with Syria and Phoenicia. Dr. Pran Nath says:- "The Rig-Veda is not an Indian document". "The Rig-Veda gives details of all the Sumerian cities known to us. It also contains the names of many more cities which at present cannot be identified". He quotes examples of many such towns. He then gives a list of the Sumerian towns mentioned in the Rig-Veda and says:- "In addition to the many Sumerian towns nearly all the Sumerian and Akkadian kings are mentioned in the Rig-Veda. In some cases the sacred text supplies details which are not available from the Sumerian sources though badly needed". Dr. Pran Nath deplores the wrong translation of the Rig-Veda and says:- "It is a pity that many hundreds of proper names and foreign words which occur in the text should have been regarded as being of Sanskrit origin."

In the second article, very early struggle of the Aryans and the Semitic races in Persia and Babylon are traced from the Rig-Veda and the Doctor describes the battle of Bel when King Awan, Lord of the Ava tribe of Aryans and ruler of Chaklea and Susa, seized the kingdom of Ur from the ruler who is known in the Veda as Batura Inapada.

The third article explains how one-fifth of the Rig-Veda comes from the Nile. Awan, referred to in the second article, was an

Egyptian Prince. The king who conquered Ur was named Ushas, the Sun also called Anu Indra and Ahan Indra. "Since the details regarding the battle of Bel", writes the Doctor "are supplied by the scared text of the Aryans naturally the question of the nationality of the indigenous people of Egypt arises:- WERE THE EGYPTIANS OF THE PRE-HISTORIC PERIOD ARYANS?"

Fourth and fifth articles discuss the problem of deciphering the inscriptions found in Crete, Elam, Mohinjo-Daro and Harappa. Support has been found from the Rig-Veda for the theory of Aryan migration from the edge of Mediterranean.

Articles sixth and seventh deal with the origin of the Indus valley script and its connection with the ancient scripts of Egypt and the countries around the Aegean Sea. "Nothing is more dangerous in research work," says Dr. Pran Nath, "than a dogmatic belief in old or pet theories. The history of the Aryan races took a wrong turn owing to a false translation of the Rig-Veda made by Saayana Pandits who took the sacred text for an Indian document and interpreted even Egyptian and Sumerian words in it with the help of Sanskrit grammar, Nighantu, etc."

In the eighth, the concluding article of the first part of this series, Dr. Pran Nath discusses the origin of the Hindu religion in the light of discoveries in Egypt and Babylon and points out that the Indian bull, god Shiva, is an Egyptian deity. He also claims that the signs of Markasu-rabu, Bhaga or Tri-pundra on the bodies of Indian Brahmins show the origin of their religion in western lands.

Before proceeding further, let us also cast a glance over Dravidians.

Dravidians were also foreigners in India like Aryans. They were believed to be highly cultured and civilized. They also came

from the west and they also marched through Balochistan and Sind. They wrested this vast sub-continent from Bhils and others called aborigines who are still found in large numbers in the Central Province and Deccan. Mr. E.F.Orton, in his *Links with Past Ages*, says that, in the early past, Dravidian races were divided into three groups: (1) the Saramatian (Caspian) shore branch, (2) the Iranian plateau branch and (3) the Persian Gulf coastal belt branch.

He then goes on to say:

"The Iranians found a race of black-skinned pigmies living along this coastal belt. These they turned into slaves and servants using them as rowers in boats, and as 'hewers of wood and drawers of water' on land. Toward the end of the Palcolithic age the southern branch of the Dravads divided into two main streams of migration. Those of the Persian Gulf and the Makran began to migrate continuously into India, mainly by boat along the coasts. One migration followed the line of the inland gulfs and seas of Sind and the Punjab into Bengal, settling on both banks of these inland waters. They also spread southwards into Central Provinces. Another migration worked down the west or Malabar coast of India and formed colonies which became the Dravidian races of Kanarese, Malavalis, Tamils, and Telugus. Eastern Bengal, Bihar, and the hills and forests of the east coast of India continued to be inhabited by aboriginal tribes, the descendants of the old migrations of pigmy man. In later ages, contingents of Dravidians from Bengal made their way down the east coast of India and brought about various mixtures of races, and tribes. The remainder of the southern branch of the 'Dravid' race, from the head of the Persian Gulf, the Karun river valley, and from the Mesopotamia marshes, went up the Euphrates valley into Palestine and Asia Minor, and into the Nile valley. From this centre onwards they were definitely a separate Hamitic race, led and ruled largely by their priests. From



Palestine and Egypt they spread over the southern Mediterranean basin, and along the African shores."

In the Encyclopedia Britannica (edition fourteen, volume XII), in the article on India, it is stated that, in 700 B.C., Dravidians traded on ships between the south-west coast of India and Babylon from where they brought and introduced into India alphabets of a Semitic language on which are based the Hindi, Burmese, Assamies and Cylonese alphabets of today.

Professor Arthur Macdonell, in his History of Sanskrit Literature writes that the art of writing was an after invention. Previous to that, knowledge was mostly committed to memory. He says, after years of investigation Professor Buhler discovered that writing was introduced into India in 800 B.C. and that two systems of writing became prevalent - (1) Kharoshthi and (2) Brahmi. Kharoshthi was used in eastern Afghanistan and northern Punjab from 400 B.C. to 200 A.D. and was derived from the Aramic type of Semitic writing of the 500 B.C. It was written from right to left in true Semitic style. Brahmi is the more commonly accepted writing in India, as all the subsequent types of alphabets in use in India, though differing in form from one another, are based on them. Although these alphabets are now written from left to right, the original way was different. Coins belonging to the 400 B.C. have been discovered on which the Brahmi writing is from right to left.

It will thus be seen that Aryans and Dravidians were both foreigners in India. Both of them were supposed to be civilized. Both came from the West and followed almost identical routes of migration. It now remains for us to decide which of the two were associated with the Sind valley civilization. Dates given by the different groups do not satisfy us. They are either imaginary or based on insufficient data. Hindus take undue pride in antiquity and

are generally found extravagant in assigning much older dates to their pre-historic events, while Western writers enjoy minimizing time and try to bring events much nearer than their actual occurrence. To find the sequence we shall have to look to other circumstances.

With the material available so far, we have only the following three possibilities to choose from:

1. The people whose relics we find today in the Sind valley were Dravidians. Their conquest of India made them stronger, more adventurous, better traders and better colonists. They built ships and traded with the West. Babylon attracted them the most so they visited it more frequently and made it their trade centre. They had their own warehouses, godowns, offices, export and import agents in that centre. Their frequent visits to that place carried with them large numbers of servants, attendants, labourers, workmen, artisans and people of different denominations. Some of these camp followers took a fancy to that place and stayed there for good. The more adventurous of them proceeded further West and, subsequently, became known as Gypsies. Those left behind, at least some of them, started with domestic service, cattle-grazing, cutting wood in the forest and other pastoral activities. From primitive occupations they rose gradually to higher ranks and ultimately became rulers of a part of the country. Finding themselves, at the outset, fewer in numbers and strangers in a foreign land, they naturally grouped together for mutual aid and called themselves "Aryans" which, according to Prof. Macdonell, means members of the same family or group. Dravidian names, habits and gods, on that account, were mistaken for Aryan names, habits and gods. Centuries of healthy living in healthy climate and healthy environments, intermarriages and good breeding changed their colour, physique and appearance and, in course of time, they looked

a different people altogether. The length of the intervening time made them forget who they were and whence they came.

Their intermingling and intermixture with their immediate friendly neighbours, the Iranians, blended their respective languages into a common dialect now known as the old Vedic-Sanskrit which is akin to the language of the Zind-Avesta.

With a reorientation - name, language and many other things changed, they embarked upon a venture for 'fresh fields and pastures new'. They turned attention towards India, their forgotten home, and passing through the same old Indus valley, invaded their own people, little knowing that the "Black Rakshases" were their own kith and kin. In that way, the Dravidians passed through Sind twice and left their marks there.

2. The second probability is that they were Egyptians. The Egyptians of the past resembled very much with the Hindus of India in religion and other ways of life. Worship of the Sun, the Stars, the elements, the cow and the King came to India from Egypt. Worship of the Nile took the form of worship of the Ganges. Belief in incarnation and in re-incarnation prevalent among Hindus originated in Egypt. That country was notorious for human and animal sacrifice. Caste system and untouchability were predominant characteristics of the people of the Nile valley. The Misra, or the Misarji Maharaj of Hindus in India is still a sacred Egyptian similarity between the two. To all this add Dr. Pran Nath's observations noted above and the conclusion will become inevitable that the Hindus of today are the Egyptians of yesterday.

3. The third probability is that the Hindus of India who came through the Indus valley are the "lost tribes of Israel". It may sound strange to some of our friends, but to the cold logic of the archaeologist if they add the warmth of a penetrating glance of the



psychologist they will find the probability becoming a certainty. Sudden disappearance of an almost entire nation from one land and appearance, in a different land, of a nation whose origin remains shrouded in mystery for hundreds or thousands of years is a unique phenomenon in the history of mankind.

Let me first say something about the "lost tribes". Bani-Israel or Israelites, as they are sometimes called, are Jews descended from Abraham, the Prophet. Jerusalem was their centre for a long time. For about 400 years they lived in Egypt continuously. They also lived in Babylon, Iran and other places and came in contact with Greeks, Romans and other civilized people of past ages. They were carried off as captives from Jerusalem to Babylon by Nebuchadnezzur and were detained for seventy years. When released, only a small number of them returned to Jerusalem and the rest stayed behind. They were twelve tribes in all. Only two of them remained intact and the remaining ten went into oblivion and are known as "the lost tribes of Israel". The fate of these tribes and the identity of their descendants has so far been a matter of curious and extremely fanciful speculation.

The Anglo-Israelite theory, which would identify the missing tribes with the Anglo-Saxon race has found some supporters, but possesses little or no solid grounds for serious consideration.

Others claim to have discovered the "lost tribes" in the North American Indians, Laplanders, or the primitive inhabitants of Mexico. All this has been rejected and even flouted.

The least improbable theory is about the missing tribes being identified with the Afghans, a people presenting some interesting points of likeness to the Jews. But the similarity between

the Hindus of India and the Jews all over the world is more interesting and more comprehensive.

There is a fairly extensive literature which deals with the subject of the missing tribes, but no writer has yet hit the mark.

The mere fact of calling them as 'lost' and, at the same time, attempting to identify them with other people is indicative enough of the widespread belief that they did not perish but live in disguise. Surely, a huge mass of humanity like that could not have perished unnoticed. But, why should they live in disguise? The answer is easy.

Just look at their past and you will find that they managed to become a universally hated people. To whatever place they went they were persecuted. Their very name and their old associations brought them misery and hardship. Life became difficult for them. They could no longer tolerate it. But they wanted to live, so they devised a plan. They broke off all old associations and came to a land where they had been unknown before. They masqueraded as a different race and did it so well that they still baffle all attempts at identification. But the mask does not screen them totally. They could easily change their names, dress, religion, language and other make-ups, but not so easily their nature and temperament, habits and behavior.

Scan the pages of the Holy Bible and the Holy Qur'an and you will come to know of their chief characteristics which it is almost impossible to eradicate. They were very proud of their high birth and were a haughty and exclusive people. They called themselves the "chosen people of God" and, sometimes, His children. Some of their tribes did not give others the position they arrogated to themselves. They laid exclusive claim to salvation and bragged that Paradise was intended for them only. Their rigid and

strict adherence to formalism, their economic outlook and grabbing propensities, their peculiar methods of lend and lease, their determination always to exact their 'pound of flesh' and their subtle and selfish interference with affairs of State are some of the peculiarities inseparable from the Jews. Wheresoever you find him and in whatsoever garb he approaches you, you will not fail to discern him if you have the eyes to see.

Brahmins claim to have descended from Brahma. That Brahma was no other than Abraham or Ibrahim, the prophet. The episode behind the Holi festival of the Hindus is a clear reminder of what passed between Abraham and Nimrod.

Dravidians had Brahmins, caste, and associations with the West, so the first and the third probabilities get reconciled and become one. Again, Israelites lived in Egypt for 400 years at a stretch and, even after that, came so much in contact with people of that land and imbibed as much of their culture as was enough to make them perfect Egyptians for all practical purposes. In that case, the second probability also becomes a part of the third. If, therefore, you accept the third probability, you in fact, accept all the three probabilities mentioned above and you find that the three probabilities become one irrefutable certainty.

I should like to add, it is not a new discovery. It was pointed out long ago. A Muslim Saint and Scholar of high repute, Hazrat Sheikh Abdul Kareem Jeeli, about 700 years ago, in his famous book, *Al-Insanul-Kamil* (Part II, Chapter 63), while discussing different religious systems of the world, says that the Brahmins in India who descended from Hazrat Ibrahim alaihissalam have deviated from the path of their forefathers.

I shall throw more light on the subject at a more suitable occasion.



## DIVINE WARNING

Says the Holy Quran:-

"O ye who believe (in Islam), should any of you desert your religion, Allah will soon bring in a people whom He will love and who will love Him, who will be mild and meek with Muslims and mighty with Kafirs, will struggle in the way of Allah, and will never be afraid of abuse and calumny (by opponents)." (V-57)

Ponder over these words of God and realise their significance. Turn to the pages of the Holy Quran and look at the context of the above quotation. In the preceding passage you will find it mentioned that Jews and Christians are one in their opposition to Islam and such of the Muslims as yield to them no longer remain Muslims. In the passage which follows it has been stated that the Muslim minority need not be afraid of the hostile majority as victory depends not upon numbers but upon Divine Help: and a clear assurance has been given that the people properly attached to Allah shall ultimately predominate. To the Jews and Christians of that period add the present opponents of Islam and you have the latest picture before you. The three important points emphasised are:-

(1) If Muslims go over to the opposite side openly or secretly they go out of Islam and become renegades. Fifth columnists and traitors of other types fall under this category.

(2) Muslims need not be afraid of overwhelming odds against them but must strengthen their faith and improve their conduct and character. God will do the rest.

(3) If in spite of these assurances, Muslims deviate and go out of their fold for fear of death or for any transitory gain. They

shall be blasted out of existence. Islam is not at all in danger. It should remain protected. It is only the so called Muslims who will be wiped off and others will take their place and serve the cause of Islam. It is a Divine Warning of a very serious nature and must be taken to heart.

Now, what are the qualities the desired Muslims are said to possess?

The first essential quality is loyalty and a loving nature. Love of God is the mainspring of all virtue. Love of the baser self is at the root of all evil.

The second is to be kind and sympathetic towards their brethren, but unyielding, brave and invincible when facing avowed enemies.

The third is that they never sit idle but keep carrying on the combat with their inner and outer foes.

The fourth is that in the discharge of their duty and in doing what is right they are not afraid of any opposition and care not the least about adverse public opinion.

Will the GOVERNMENT AND PEOPLE OF PAKISTAN thank God for the gift of Pakistan by taking due note of this DIVINE WARNING and bringing themselves up to the required mark?

## EMANCIPATION OF MANKIND

Says the Holy Quran:-

"Satan attracts you towards poverty and enjoineth on you unseemly conduct, while Allah promiseth you His forgiveness and promiseth you bounty and abundance." (II-268).

"We have pointed you out the right path; so follow it and follow not the whims of those who know not." (XLV-18).

Broadly speaking, there are only two ways of leading life, the Islamic and the non-Islamic. The Islamic way leads to bounty, abundance and happiness. Non-Islamic pranks lead the world to where it already finds itself today--economic crisis, disturbed peace and insecurity of life, property and honour.

True followers of Islam find a very high place in the estimation of God. See what Allah says about them:-

"Ye (Muslims) are the best of peoples raised up unto mankind: Ye command that which is right and ye forbid that which is wrong and ye believe in Allah." (III-110).

"And those (Muslims) who if we give them power in the land establish worship (of one God) and pay regular charity and enjoin what is right and forbid what is wrong; and the ultimate decision in all matters belongs to Allah." (XXII-41).

It will thus be seen that the position assigned to us by our Creator is that of leaders of mankind and not of followers or collaborators of evil. Ours is the only course which leads mankind to emancipation and we must lead the world on the right path. When we are given power in the land and placed in a position to



serve humanity we should not shirk the duty. We have been favoured with Pakistan not to follow slavishly non-Muslim and un-Islamic ways of thought and deeds but to work effectively towards the emancipation of mankind. In this we have to depend mainly on our own resources and on Divine Help which has already been promised to us if we act properly. We need not expect help from others. On the other hand, we have to prepare ourselves to face opposition from them.

Says the Holy Quran:-

"O ye who believe, have no confidence in and be not intimate with those outside your ranks. They will not hesitate to corrupt you. They only desire your ruin. Rank hatred has already appeared from their mouths. What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom (and understand)." (III-118).

Further on, says the Holy Quran:-

"If the least good comes to you, it grieves them, If misfortune overtakes you, they rejoice over it. But if you are steadfast and stick to God, no harm will their cunning do to you: for God fully comprehends what they do." (III-120).

Just look what is around you today and get convinced of the truth of the Divine Words quoted above.

Our only salvation lies in our prompt return to the original and unadulterated Islam.

There can be no doubt about the assurances given to us by our government spokesmen that the Pakistan Constitution shall be based on Islam. The only danger lies round some controversial

aspects of different interpretations of portions of Islamic teachings. In this connection, we have to wait and watch the role the Pakistan Constituent Assembly will play in the formation of Pakistan.

## ISLAM ON PEACE AND WAR

Says the Holy Quran:-

"Make not mischief in the earth after it hath been set to order." (VII-56)

"Eat and drink of that which Allah hath provided and do not act corruptly and do not make mischief in the earth." (II-60).

"Allah loveth not mischief-makers." (V-17).

"And when it is said unto them (mischief-makers) make no mischief on the land, they say "We are but peace-makers". To be sure, they are mischief-makers, but they perceive it not" (II-11,12).

"And there is a type of man whose conversation on the life of this world pleaseth thee and he calls Allah to witness as to what is in his heart, yet he is the most rigid of opponents. And when he turneth his back his aim everywhere is to spread mischief through the earth and to destroy crops and cattle, but ALLAH LOVETH NOT MISCHIEF." (II-202,205).

"On that account, we ordained for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption on land shall be as if he had killed all mankind, and who saveth the life of one shall be as if he had saved the life of all mankind." (V-32).

So, Islam is essentially a religion of peace and good-will, peace and public service, peace and self-respect. It is not an idle philosophy for dreamers to meditate upon, but a practical, matter-of-fact, common-sense religion in the widest sense of the term, a purified system of life, a Divine Guidance in all matters pertaining



to all branches of human thought and activity. A Divine Religion cannot tolerate chaos and confusion, mischief and corruption, disorder and disturbance in the Divine Creation. But all the inhabitants of the globe are not Muslims and all Muslims are not good Muslims. All the dwellers on this planet are neither angels nor saints. A very large majority of them are simpletons very much like herds of cattle easily led or misled by others. Some of them are ferocious-looking beasts in human form. Others are simple-looking cunning wolves always ready to pounce upon others for paltry personal ends. Reason and fair-play have no appeal for them. Sophistry is their only logic. They are cruelly selfish. They take pleasure in arson, loot, and wholesale massacre of those not of their way of thinking and take pride in their nefarious achievements. It is impossible to bring them round with civilised and peaceful methods. It is merely to prolong their own lease of mischievous life and to obstruct the righteous from doing their duty that they, or at least some of them, keep on harping upon the impracticable philosophy of non-violence which is always meant for others and never for themselves. Scratch them and you will always find them violent in thought. Watch them and you will very often find them violent in action.

FORCE and MOTION are the two scientific cardinal principles on which the entire creation moves. Without them the world could have never existed. Power and strength, like wisdom and wealth, are essential requirements of life and without them there could be no survival of mankind and no peace on earth. Only recently, the world had to get rid of Hitler and Mussolini through Armed Forces, not through professors of philosophy.

Virtue lies in the right and proper use of physical, intellectual, moral, and spiritual powers. If these powers are not used where they are needed or if they are used wrongly, they become vice. Says God in the Holy Quran:-

"Those who Believe (and are good Muslims) fight in the cause of Allah, and those who disbelieve (and are bad Kafirs) fight in the cause of evil." (IV-76).

Fight they must, some on the side of right, others on the side of wrong. We have to deal with the world as it is, not as one wishes it to be. Wars shall continue so long as this world lasts and it will be found impossible to prevent them in any stage of evolution. No power on earth can change the course of Nature. Islam recognises it and, since it means to live till the end, it enjoins upon its followers to remain peaceful as long as humanly possible and accept war with good grace when imposed or it becomes necessary. When such a war comes, Muslim honour and self-respect demand that they shall not flinch from it but shall accept it with true devotion, courage, resignation, obedience, discipline, and determined application of all their physical, moral, intellectual, and spiritual means, and shall not hesitate to spare the last ounce of their energy and the last drop of their blood in the cause of Truth and Righteousness. At the same time, they have been ordered to reduce the horrors of war to the minimum. To achieve it they have been given definite rules to follow.

For the first thirteen years of their life in Mecca, Muslims were asked to bear all hardships with equanimity and fortitude. When they left Mecca and found their "Pakistan" in Medina and when still their enemies did not leave them in peace, they were first permitted and then commanded to take up arms against the hostile elements. Says the Holy Quran:-

"Permission to fight is given unto those against whom war is made, because they have been wronged, and verily Allah has the Power to give them victory. (They are) those who have been expelled from their homes unjustly only because they said: - "Our Lord is Allah". Had it not been for Allah's repelling some people by

means of others, monasteries, churches, synagogues, and monasteries wherein the name of Allah is commemorated the most, would assuredly have been pulled down. Allah undoubtedly helpeth those who help His (cause) - for verily, Allah is Strong, Almighty (and capable of enforcing His Will)." (XXII-39,40).

The above quotation is merely permissive. Now follows the Command and other necessary instructions:-

"Fight in the cause of Allah against those who fight against you, but do not transgress, for Allah loveth not transgressors. And slay them wherever you find them and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight them not at the Sacred Mosque (Masjid-il-Haram) unless they first attack you there, but if they attack you there slay them. Such is the punishment for disbelieving persecutors. But if they desist, verily Allah is Forgiving and Merciful. And fight them on until persecution is no more and justice and faith in Allah prevails. But if they desist, then let there be not hostility except against wrong-doers. Sacred months are alike for forbidden things in retaliation. But if any one transgresses the prohibition and attacketh you, attack him in like manner as he attacked you. And observe your duty to Allah and beware that Allah is with those who are Godly. - And spend your wealth in the cause of Allah and let not your own hands contribute to your own destruction (by withholding money) from the right cause and spending it over your luxuries)." (II-190, 191,192,193).

"Let those fight in the cause of Allah who sell the life of this world for the Hereafter. Who fighteth in the way of Allah be he slain or be he victorious, on him shall We bestow a reward of great value. And why should you not fight in the cause of Allah and of the feeble among men and women and the children whose cry is: - "Our Lord rescue us from this town whose people are oppressors



and raise for us from Thee a protecting friend and raise for us from Thee one who will help"? Those who Believe (and are good Muslims) fight in the cause of Allah, and those who disbelieve (and are bad Kafirs) fight in the cause of evil; so fight you against the minions of Satan; feeble indeed is the strategy of Satan" (IV-74,75,76).

"Truly, Allah loveth those who fight in His Cause in battle array, as if they were a solid cemented structure." (LXI-4).

"How often hath a small force overcome a mighty host by Allah's leave? Allah is with steadfast perseverers" (II-249).

"Unbelievers are protectors of one another: unless you do the same (i.e. protect one another among yourselves) there would be tumult and oppression on earth and great mischief". (VIII-73).

"Let there be no compulsion in religion." (II-256).

The following are some of the Hadises. Says the Holy Prophet (Peace Be Upon Him):-

"I am the prophet of mercy. I am the prophet of battle".

"I am the most valiant yet the most cheerful fighter".

"Do not be eager to meet the enemy, but ask Allah for safety. Yet if you meet them, persevere and have patience and know that Paradise is under the shadows of swords".

"Whoever fights in defence of his person and is killed is a martyr (Shaheed); whoever fights in defence of his family and is killed is a martyr; whoever is killed in the Cause of Allah is a martyr".

"Whoever from among you sees an indecency, he must change it by his hand; if he cannot, he must do so by his tongue; if he cannot, he must do so by his heart (through disapproval etc.) but this last would testify to the extreme weakness of his faith."

"There is no obedience to any creature in disobedience to the Creator".

There are numerous other passages in the QURAN and the HADIS on the subject and they lead to the following conclusions:-

(1) Muslims should cling to peace as long as physically and honourably possible.

(2) When the time comes and the necessity arises, they should on no account hesitate to take up arms:

- (i) in self defence;
- (ii) in defence of the weak; and
- (iii) to root out tyranny and corruption.

They cannot afford to be friends of oppression. They have got to stamp it out. They should fight for principle, not for passion. They should simply fight against wrong and entertain no rancour against person.

(3) When they take up arms, they should fight like men, boldly, bravely, vigorously and tenaciously. Cowardice should never be allowed to come in their way. They should remember that one who turns his back in JHHAD brings down God's wrath upon him. They should not be afraid of smallness of their numbers or their deficiency in means. They should make it up by strengthening further their faith and steadfastness. God has already promised help to the faithful and steadfast. Islam's frequent victory over superior and better equipped hordes has been a characteristic feature of the

history of Islam for the last thirteen centuries and a half. They should also realise that those who sacrifice their all in the Cause of Allah, in fact, sacrifice little, for the reward is very great and everlasting. Victory and death are the two alternatives for a true Muslim. Defeat is unknown to him.

(4) The Holy Quran takes note of the fact that evil people flock together. Unless the good draw together for mutual defence, the world would be given over to aggression by unscrupulous elements and the good will fail in their duty to establish God's peace and to strengthen the Forces of Truth and Righteousness.

(5) While Muslims have been given every encouragement by Islam to fight bravely, they have been strictly ordered to carry on their wars as humanly as possible. They have been warned against molesting women and children, old and infirm, non-combatants and innocent religious groups. Trees and other property should not be destroyed needlessly. No transgression is allowed. No relentlessness should be shown. Peace should not be withheld when enemy asks for it. The object should be not to exterminate but to correct and reform the wrong-doers. Power of mischief must be snatched from mischief-mongers and they should be allowed to survive and should be persuaded to lead better lives. But on no account should they be converted by force.

(6) In peacetime, Muslims should remain alert and keep themselves prepared for all eventualities. The wherewithal for the fight and the "sinews of war" must always be held in readiness. This is the collective responsibility of the UMMAT. Every Muslim should feel the responsibility individually and should contribute his or her might towards it.

Long years of subservience has demoralised our people and they have acquired the nasty habit of looking up to the government



for everything even for every trifle. They are a free people and are themselves the government in a collective capacity. It is their representatives who manage the affairs of the State on their behalf. The initiative in all matters must come from them. Let them first train their minds on right lines and cultivate a true Islamic character. Then let them organise themselves and create a genuine public demand. The necessary help is then sure to come from the governing body.

## ISLAMIC BROTHERHOOD

Says the Holy Quran:

"All true believers are but one another's brothers. Therefore, make peace and reconciliation between your brothers (if they come into conflict among themselves) and fear Allah (in dealing with them) so that you may receive Mercy from him: (XLIX-10).

"O Mankind, We created you out of a single pair of a male and a female and made you into nations and tribes for identification (not for differential treatment). Verily, the most honoured of you in the estimation of Allah are the most pious amongst you: and, undoubtedly, Allah has full knowledge of and is well acquainted with everything." (XLIX-13).

We Muslims all over the world are compact and consolidated fraternity unaffected by accident of birth, inequality in status and divergence in geography. We are Arabs, Afghans, Iranians, Chinese, Indonesians, etc. simply to show how widely spread we are throughout the world. From Gibraltar to China and Indonesia we occupy the best and the richest part of the world and we are one at heart. It is the work of God that we became so consolidated and no earthly power could undo it. See what Quran says about it and what God has enjoined upon us:-

"(O Believers), hold fast all of you collectively the Rope of Allah and be not divided among yourselves; and remember with gratitude Allah's bounty upon you: for you were mutual enemies (before you accepted Islam) and Allah (subsequently) joined your hearts in love and by His Grace you became brethren; you were then on the Pit of Fire, but He saved you from it. Thus doth Allah

Make his Signs manifest unto you, so that ye may be guided." (III-103).

The reason why at the present juncture we find it somewhat difficult to come together for a common cause should be sought in the process of de-Islamisation that has been going on all over the world for some time past and has left us de-muslimised to a great extent. We forgot the injunctions of Islam and our enemies tried to force us into so many water-tight compartments and made us weak in their own interest. Slogans like Egypt for Egyptians, Iran for Iranians, Afghanistan for Afghans, Hyderabad for its Mulis, Sindh for Sindhis are not only Satanic and mischievous but definitely suicidal and un-Islamic.

This narrow-minded exclusiveness has been a source of very great mischief throughout the world, Take the instance of our immediate neighbours, the Hindu Congress politicians. They are sore over the "partition" of the sub-continent. A mere administrative demarcation does not mean that Pakistan has been parcelled out and taken away beyond the Solar System, or removed to some other planet, hemisphere or continent. It is still where it was centuries ago. The two parts are as close to each other as ever before. Inhabitants of both these parts are as free to intermix with one another as they like. The postal system, telegraph lines, airways, railways, motorcar excursions are fully intact. Mere administrative differentiation does not raise an iron wall between the two only if good-will and fellow-feeling prevail. Such differentiation existed before the partition. There were British India, Indian India, French India, Portuguese India, almost autonomous or semi-autonomous provinces, and States. Burma and Ceylon were snatched away but no body cared for them. Apart from administrative divisions, there existed and still exist within the "Indian Union" difference, of language, dress gastronomic, customs and habits yet they all mix together and maintain friendly relations when they like. Unless there



is a craze for political predominance and a mania for grabbing land and territories and swallowing states after states which seems the besetting sin of the Congress politician, there seems to be no good cause for the present outburst of ill-temper. There is nothing objectionable in the idea that Muslims should have their say where they are in a majority, while non-Muslims should be made responsible for that part of the country where they abound. Mutual goodwill can fill all the gaps that might have been caused by such an arrangement. Bad blood could have no place in the bargain unless evil intentions lurked somewhere behind.

Coming nearer home, we feel genuine sorrow at the madness with which anti-Islamic provincialism is being propounded in certain quarters in Pakistan. The question of Karachi is in the forefront today. They say, it is being separated from Sind. We fail to see where proper separation comes in. Geographically it will remain where it is, not going to be removed to some other longitude and latitude. Sindhis will be free to utilise it as much as non-Sindhis. The only question under consideration is how best to administer it. A better administration will be certainly in the interest of Sindhis and non-Sindhis alike. Formerly it was administered by a Hindu majority. Now it will be administered by a Muslim majority who will prefer to administer it in the interest of all.

A very honourable member of a very honourable House is reported to have said only the other day:- "Sindhis are prepared to the last man not to allow even an inch of Sind to be taken away." Taken away by whom and where to? God says: - "Muslims all over the world form a Brotherhood". But our honourable member says:- "Muslims of Sind alone form a Brotherhood and those of elsewhere should not be allowed even to serve Sindhi". Such a perverse mentality does not appear to be very promising for the future of Pakistan. This baneful provincialism must be totally rooted out in the interest of humanity. The future of Karachi should be

determined with a view to administrative efficiency and should not be allowed to be influenced by mere childish sentiments of a misguided few.

If Muslim Unity would have been an established fact and Islamic Brotherhood would have been in the stage meant for us by God, the picture would have been different today. The Junagadh question and the Kashmir imbroglio would not have further embittered relations between the neighbouring dominions.

At any rate, the present situation is not hopeless and it will not be difficult to revert to the worldwide genuine Islamic solidarity which is the need of the moment and which the World badly wants.

## FIFTH COLUMN

In Islamic parlance, fifth columnists are called MUNAFIQ-HYPOCRITES-and are the most despised people on the earth. They are rightly considered to be mean cowards, sneaky traitors, mischievous spies, and far more dangerous than open enemies. That is why the Holy Quran says:-

"Verily, hypocrites will be in the lowest depths of Fire and no helper wilt thou find for them." (IV-145) Here are some more quotations about them from the Holy Book:-

"Among the people, there is a type (of hypocrites) who say, 'We believe in Allah and the last Day', when they believe not. They seek to beguile Allah and those who believe in (Him), and they beguile not save themselves, but they perceive not. In their hearts is a disease and Allah increaseth their disease. A painful doom is theirs because they lie." (II-8,9,10).

"And when they fall in with those who believe in Allah they say, 'We believe'; but when they go apart to their devils they declare. 'Lo, we are with you verily, we did but mock'; Allah throws back their mockery on them leaving them to wander about blindly in their contumacy. They are those who barter guidance for misguidance, but their commerce doth not prosper, not are they guided." (II-14,15,16).

"When the hypocrites come unto thee (O Mohammed), they say, 'We bear witness that thou art indeed the Apostle of Allah': and Allah knoweth that thou art indeed His Apostle; and Allah beareth witness that the hypocrites are indeed liars. They make their professions on oath a pretext so that they may turn people away from Allah. Verily, evil are their deeds. That is because they first believed, then they rejected Faith: therefore, hearts were sealed, so



they understand not When thou lookest at them their figures please thee (for they are well and fashionably dressed and look grand) and when they speak thou giveth ear unto their speech. They are as though they were propped up blocks of hollow wood (unable to stand on their own and on no account to be relied upon). They deem every shout to be against them. They are the enemy, so beware of them. The curse of Allah be on them How perverted they are." LXIII--1,2,3,4).

From the Islamic point of view, the present world is inhabited by only two groups - believers and non-believers, the true and the false, the honest and the dishonest, MOMINS and KAFIRS. Hypocrites fall under the latter category - KAFIR, and, according to the Holy Quran, they are singled out for the worst form of punishment. Their very existence is dangerous to mankind and their association with people has a demoralising effect on the nation. They, therefore, ought to be shunned and kept at a safe distance, unless they repent and come round.

Like other nations, Muslims also have to deal with their Haw-Haws and Amcrys and, unfortunately, quite a large percentage of them have got mixed up with Muslims and have to be dealt with suitably. It is only they who form the fifth column, play the Quisling, act as spies, and attack us from within. They are the worst type of criminals and deserve no grace.

For the first thirteen years before the Hijrat to Medina, Muslims were luckily free from this pest, but as soon as the heyday of Islam shone hypocrites cropped upon and their numbers rose in proportion to the subsequent rise of Islamic ascendancy. Not very long after the departure of the Holy Prophet to the higher regions, a prominent Muslim divine once jocularly remarked that hypocrites had become so numerous at this time that if they had only tails on, people would have found it impossible to move about without

treading upon their tails. They are certainly more numerous today than ever before. It is the duty not only of the Pakistan Government but also of every individual Pakistani to hunt them out, keep a close watch on them, and treat them in the manner they deserve. To connive at them or to try to screen them would amount to high treason.

It is difficult to dive deep into the minds of others and assess them at their proper value, but there are a number of symptoms on the surface which indicate the mind within. For instance, the Quran and the Hadis say, some of the symptoms are that a hypocrite is a coward, habitual liar, a breaker of promises, a defalcator of trust, a user of foul language, a reluctant offerer of Prayers, and an unwilling worshipper of Allah. He is not afraid of God but is afraid of everyone else. He does not expect any Good from God but expects it from others who are powerless. The worst of it is that he is very proud of his misdeeds.

Let our Government take a serious note of the existence of many such hypocrites in their rank and file. Let also our public beware of a much larger number of these deadly foes in and around them. And let them all adopt adequate measures before it is too late.

## GENUINE MUSLIMS

All that glitters is not gold. All who look like Muslims are not genuine Muslims. Those returned as Muslims in government census reports, or born of Muslim parents, or bear Muslim names and Muslim appearance, or merely profess Islam and have nothing else to substantiate that claim are not necessarily Muslims in the EYES OF GOD. There are certain specific requirements which one should possess before rightly claiming to be a Muslim. These specific things have been laid down by God Himself. The following are some of them in the Holy Quran:-

"Righteousness does not consist (merely) in turning your faces East or West (in prayers), but (truly) righteous are those who believe in Allah, and the Last Day, and the Angels, and the Scripture, and the Prophets; and who give wealth, for love of Him, (not for self-glorification or other vain pursuits), to kinsfolk, and to orphans, and to the needy, and to the wayfarer, and to those who ask and to set slaves free; and who observe prayer properly, and pay poor-tax; and those who keep their treaty when they make one; and patient in tribulation and adversity and time of stress: such are the God-fearing." (II-177).

"By no means shall ye attain unto righteousness unless ye spend of that which ye love; and whatsoever ye spend, Allah is Aware thereof." (III-92).

This text points out that the true test of charity is to give something you value and love. It teaches selflessness and sacrifice. Unless eagerness for self-denial and sacrifice reign supreme, there can be no peace anywhere.

"They only are Believers who, when Allah is mentioned unto them, feel a tremor in their hearts, and when His revelations are recited unto them they strengthen their faith, and who have full



faith and trust in their Lord; who keep to regular prayers and spend of what we have bestowed on them. Such in truth are real Believers (Momins). For them are a variety of grades of dignity with their Lord, and forgiveness, and a bountiful provision." (VIII-2,3,4).

"Successful indeed are the Believers who are humble in their prayers, and who shun vain talk, and who are active in deeds of charity, and who guard their chastity save from their wives or whom their right hands possess, for then they are not blameworthy. But who craveth beyond that, such are transgressors. And those who faithfully observe their trusts and covenants, and who pay heed to their prayers. These will be the heirs who will inherit Paradise where they shall abide." (XXXIII-1 to 11).

Space does not permit a reproduction here of many other quotations containing the Golden Rules which every Muslim should follow. Unless these Golden Rules are observed there can be no peace and order in the world.

The cardinal principle of Islam is perfect faith in the Unity, Omnipotence, Mercifulness, Benevolence of God, and a sincere attachment to Him. If all the inhabitants of the globe, or, at least, a large number of them, get properly attached to the One Universal Centre of Life, Power, and Activity, there will be less strife, less discord, less confusion and disorder, and a much easier realisation of the fundamental Unity of Mankind. A true attachment to the Creator will result in a willing obedience, and a willing obedience to His Laws will bring about an all-round prosperity, peace, and contentment.

The real cause of all trouble in the world is attaching too much of importance to one's individual self. Self is undoubtedly a very important factor in the Divine Creation and has got to be defended and preserved as far as possible; but everything, even self

preservation, has a limit. When one exceeds the legitimate limits of self-preservation he enters the region of selfishness. To do good to one's self at the expense of others is selfishness. To advance the cause of one's family, clan, tribe, or a nation at the expense of others is still selfishness and on a wider scale. While to suffer in the interest of others is sacrifice. A good man preserves his self to sacrifice it for others. A bad man preserves and promotes the interest of his self, his people, his nation, and the part of the globe which he calls his country, at the expense of others, and expects others to sacrifice for him. A wise man sacrifices the lower for the higher. God is the Highest Object and the Ultimate Goal and a Muslim sacrifices his all for Him. The Holy Quran says:

"Say, verily, my prayer, and my sacrifices, and my life, and my death are for Allah, the Lord of the Worlds." (VI-162).

The present condition of the world is what its inhabitants have made it. It cannot be changed unless the people change. Convert them into angels and you will have paradise on earth. Turn them into devils and you will have hell on earth. If they sow thistle they must reap thorn. Those who want people to persist in their present follies and expect the world to prosper should go and adorn lunatic asylums.

Less of selfishness; more of Godliness; truth and honesty, sympathy and fellow-feeling with others' kindness to neighbours; sincerity with friends; forgiveness with foes; purity of mind and chastity of life are some of the sterling qualities which Islam inculcates. Without such a noble outlook and conduct the face of the world can never be changed. Every other device is bound to fail. The world wants Islam very badly. No other remedy is possible.

## HOW TO UNDERSTAND QUR'AN

It is a welcome sign of the time that Muslims are once more returning to the Holy Qur'an - their forgotten code of life and the only authentic repository of Divine Guidance. What has to be borne in mind in this connection is the universally accepted fact that every book cannot prove equally useful to all. Technical books cannot be understood properly by laymen. For instance, to understand a highly technical book on medicine you should be a medical man. Particular qualifications are needed to study particular subjects. The Holy Qur'an is no exception to the rule. It demands some qualifications before one could reasonably be expected to get initiated into the mysteries of this wonderful Divine Book. Apart from the intellectual capabilities necessary for a correct comprehension of it, the most essential qualifications needed are truthfulness, faith, purity of heart, virtue, abhorrence for vice, sincerity and piety. These are the keys to open the mystery-gates of the Qur'an. Let me quote the Holy Words of God in support of it.

No doubt, the Qur'an is addressed to all the worlds (VI-91 zikra lil-alamin) and is a "declaration for mankind" (III-135 bayanul-lin-nas), but it is a guidance and an admonition only to the pious (III-138) hudawa mauizatul-lil-muttaqin).

"None touch it save the purified", (LVI-79). An unclean mind cannot touch the meaning of it.

"A guidance unto those who are pious (muttaqin)".  
(II-2)

"A balm for that which is in the breasts, a guidance and a mercy for believers." (X-58).



"And we reveal of the Qur'an that which is a healing and a mercy for believers through it increases the evil-doers in naught save ruin." (XVII-82)

"For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them." (XLI-44)

"It is a warrant unto those who are pious; and We know that some among you will deny (it); and it is indeed an anguish for the disbelievers." (IXIX-48 to 50)

"And whosoever it is Allah's will to guide, He expandeth his bosom unto Islam, and whomsoever it is His will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not." (VI-126)

"Is he whose bosom Allah hath expanded for Islam, so that he followeth a light from his Lord, (as he who disbelieveth)?" (XXXIX-22).

"He misleadeth many thereby; and He guideth many thereby; and He misleadeth thereby only miscreants; those who break the covenant of Allah after ratifying it, and severe that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers". (II-26,27).

It has been laid down here explicitly that the Qur'an leads and misleads, but it misleads only miscreants and its has also been stated here and elsewhere in the Qur'an who these miscreants are.

"And when thou recitest the Qur'an We place between thee and those who believe not in the Hereafter a hidden barrier'

"And We place upon their hearts veils lest they should understand it, and in their ears a deafness: and when thou makest mention of thy Lord as one in the Qur'an, they turn their backs in aversion." (XVII-45,46)

"Hast thou seen him who maketh his desire his god and Allah sendeth him astray purposely, and scaleth up his hearing and his heart, and setteth on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will ye not then heed?" (XLV-23).

"And had We willed We could have raised him thereby, but he clung to the earth and followed his own lust. Therefore his likeness is the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that happy they may take thought." (VII-176).

"Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as cattle-nay, but they are worse, These are the neglectful." (VII-179).

"The similitude of the two parties is as the blind and the deaf and the wec and the hearer. Are they equal in similitude? Will you not then be admonished?" (XI-24).

"Allah guideth not one who is a prodigal, a liar." (XI-28).

"Verily, Allah guideth not wrongdoing folk." (V-145)

The original Arabic for "wrongdoing folk" is *Quaumaz-zalimin..* Now let us see who are those whom the Qur'an calls *Zalims* and are therefore deprived for guidance.

"To ascribe partners unto (Him i.e. to be guilty of *Shirk*) is a tremendous *zulm*." (XXXI-13).

"And who transgresseth Allah's limits, he verily does *zulm* to his soul." (LXV-I). This refers to persistent and defiant sinners and transgressors.

"And who is more unjust (*zulm*) than he who hideth a testimony which he hath received from Allah?" (II-140).

Western writers and orientalists who, despite their inner appreciation of the beauties of Islam, distort it and mislead others fall under this heading and are deprived of correct comprehension. Their exposition of Islam should be rejected.

"Who is guilty of more wrong (*zulm*) than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught?" (VI-94).

This eliminates false prophets and false claimants to Divine inspiration.

"Now hath there come unto you a clear proof from your Lord, a guidance and a mercy; and who doeth greater wrong (*zulm*) than he who denieth the revelations of Allah, and turneth away from them." (VI-158).

"Then who doeth greater wrong (*zulm*) than he who deviseth a lie concerning Allah, that he may lead mankind astray



without knowledge. Verily, Allah guideth not wrongdoing folk (qaumaz-zalimin) (Vi-145).

"And who does greater wrong (zulm) than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from our revelations an evil doom because of their aversion." (VI-158)

"And who doth greater wrong (zulm) than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the judgement)? Lo, on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance in that case they can never be led aright." (XVIII-58).

"And if you (the Holy Prophet) shouldst follow their desires after the knowledge which hath come unto thee, then surely were thou of the evil-doers (zulm)." (II-145).

To sum up, those deprived of receiving light from the Holy Qur'an -- the only existing Divine Guidance are:-

- (1) People with no faith - disbelievers who refuse to accept the truth even after it has been brought home to them.
- (2) People who stick to evil and persist in their wrong course showing no inclination to repent.
- (3) Murtads - heretics, dissenters, apostates, renegades, back-sliders, deserters.
- (4) Mushriks - who assign partners to God.

(5) Disbelievers in after-life and things pertaining to the other world - the things invisible here but mentioned in the Qur'an.

(6) People who follow evil desires and place such desires above God.

(7) Those who hide truth from others and disseminate falsehood.

(8) False Prophets and false claimants to Divine inspiration.

(9) Habitual liars, spend-thrift and prodigals in all respects.

Seekers after truth should properly qualify themselves before aspiring to receive Divine Light through the Holy Qur'an.

## **DIVINE SOVEREIGNTY AND DIVINE MESSENGERSHIP**

(Correspondence of Hazrat S. M. Zauqi (r) with Abdullah Marmaduke Pickthall (known for his English Translation of the Quran)

26th December 1932

Dear Sir, : I crave your indulgence in allowing me to exercise the privilege of a Muslim by addressing you on a subject which I deem to be of vital importance.

From your lectures on "The Cultural Side of Islam" and your remarks in a recent issue of the "Islamic Culture", I find that your interpretation of Islam does not admit the necessity of accepting the religion of our Holy Prophet as a necessary requirement for salvation. In holding such a view you depend upon the following passage in the Qur'an:

"Surely those who believe, and those who are Jews and Christians, and Sabians, whoever believeth in Allah and the last day and doeth right, shall have their reward with their Lord, and there shall no fear come upon them neither shall they grieve."  
(2:62)

It is true, if one believes in Allah and in after-life and does what is right, he stands in need of nothing else to ensure salvation. He fulfils the object of Islam and is as good as a true and faithful Muslim. But the question arises, whether it is possible for him to believe in Allah without the aid of a Prophet.

Creatures of human imagination, hypothetical, imperfect and fancy gods do not serve the purpose. If a man believes, for instance, his



walking stick to be god, will you call him a believer in Allah? There are people who believe in an impotent god. They say, their god did create the world but is unable to change the trend of events, is unable to prevent his creatures from committing sin and is unable to liberate the world from the iniquity, injustice and cruelty going all round. There are others who believe in a god co-eternal with matter and spirit. Many have expressed views in the following terms::

"And the Jews and Christians say we are sons of Allah".  
(5:11).

"And the Jews say: Allah's hand is fettered." (5:64).

"And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. (9:30).

Yet they all profess belief in Allah. I need not enumerate here all the fantastic views held, in different quarters, about God.

"And among mankind is he who disputeth concerning Allah without knowledge and without guidance and without an illuminating Scripture" (22:8).

I simply ask: can such distorted views about Allah be of any avail?

A belief in God divested of His proper Attributes as revealed by Allah through His accredited messengers, is no belief in Allah. No stretch of human imagination can reach Him. No human philosophy can comprehend Him. No scientific investigation can explore Him. To believe in Allah one must have some knowledge of Him. Knowledge about Allah can only come from Divine source and it always comes through His own messengers. You cannot have a true conception of Allah without the aid of His messengers and without

perfect reliance in Divine messages revealed through them. Belief in Him implies belief in His messengers. Reject His messengers and you reject Him.

"O Children of Adam! If messengers from among you come unto you who narrate unto you My revelations, then whoever refraineth from evil and amendeth-there shall no fear come upon them neither shall they grieve. But they who reject Our revelations and scorn them - such are the inmates of the Fire wherein they shall abide." (7:35,36).

"Verily, those who disbelieve in Allah and His messengers and seek to differentiate between Allah and His messengers and say: We believe in some (of them) and reject others (of them); and seek to chose a way between. These are really unbelievers (Kafirs) and we have prepared for the unbelievers a disgraceful chastisement". (4:150).

"Surely, they who reject Our revelations and scorn them, for them the gates of Heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do we requite the guilty. (7:40).

"And they who reject Our communications are deaf and dumb in utter darkness. (6:39).

"(As for) those who do not believe in Allah's revelations, surely Allah will not guide them, and they shall have a painful chastisement" (16:104).

True, there have been prophets before, and they did impart necessary knowledge to their followers, but that knowledge has since got mixed up with a good deal of foreign matter. The

Scriptures revealed unto them have lost their original purity and they can not be relied upon in their present form.

"They pervert words from their context." (4:46).

At this distant date, it will not be wrong to say that old Scriptures have undergone almost complete transformation. Moses really never taught his people that Allah had a son called Ezra, and Christ never claimed to be son of Allah. There is no doubt about the fact that proper guidance for mankind has been coming from Allah ever since the days of Adam. Such guidance has been termed "Islam.: which, in reality, is the most ancient religion acceptable to God.

"Surely, the only religion acceptable to Allah is Islam." (3:18).

But for the last thirteen centuries and a half, only such exposition of Islam could be relied upon and accepted as had been preached by Muhammad, the holy messenger (may he have peace and prosperity).

"O People of the Scripture! Now hath Our messenger come unto you to make things plain after an interval of cessation of the messengers, lest ye should say" There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. And Allah is able to do all things." (5:19).

"O ye unto whom the Scripture hath been given! Believe in what we have revealed confirming that which ye possess." (4:47).

"Say (O Muhammad):

O mankind! Surely, I am the messenger of Allah to you all - (the messenger of) Him unto whom belongeth the Sovereignty of the heavens and the earth. There is no god but He; He giveth life



and He causeth to die. Believe therefore in Allah and His messenger, the Ummi Prophet who believeth in Allah and in His Words and follow him that ye may be rightly led". (7:158).

"O mankind! the messenger hath come unto you with the truth from your Lord. Therefore believe; (it shall be) good for you." (4:170).

"This (Qur'an) is guidance. And those who disbelieve the revelations of their Lord for them there is a painful chastisement." (XLV:2).

"Say (O Muhammad to mankind): If ye love Allah, follow me". (3:30)

"Says, Obey Allah and (His) messenger: But if they turn away, surely, Allah loveth not the Kafirs." (3:31).

(In this verse, those who do not follow Muhammad have been called Kafirs).

"And whoever followeth a religion other than Islam, it shall not be accepted of him, and in the next life he shall be one of the losers." (3:84).

How do you reconcile your interpretation of Verse 2:62 to the verse quoted above? A correct interpretation of it must fit in with the rest of the Qur'an, otherwise it would amount to believing a part of the Scripture and rejecting other parts of it.

"Do ye therefore believe in part of the Scripture and reject other parts thereof." (2:85).

There is another point worth consideration. How can you be consistent with yourself if you profess believe in Allah but refuse to obey Him? How can you be loyal to the King-Emperor if you reject his viceroy, governors and other state officials? Defy a petty policeman in the street and you defy the king. Spurn kings' commands and you become guilty of a serious offence. Verse 3:4, 3:30, 3:31. 4:170, 4:39. 7:158, and 14:10- quoted above have been addressed to mankind in general-Muslims and non-Muslims alike. Verse 4:47 and 5:19, quoted above, have been particularly addressed to Ahl-i-kitab- the people of the Scripture who, in common with others have been commanded to follow Muhammad. How can these commands be disregarded with impunity? Of course, you know that the verses quoted above are only some of the many such verses in the Qur'an.

Similarly, there have been vague notions about belief in the hereafter. For instance, there are many who believe in re-incarnation and transmigration of human souls and think they believe in the right sort of a life after death. How will you distinguish between the right view and wrong views on the subject? The Qur'an has given us a criterion for it.

"And those who believe in the hereafter believe in it (the Qur'an)," (6:93).

We will have to reject all description of the hereafter not endorsed by the Qur'an.

Then again, as to (and doeth right), what is the standard by which you judge between right and wrong? There are so many conflicting views about right and wrong that if the world is left to find its own solution without the help of Divine light it shall never have any peace.

In short, no body in the world to-day who wants to believe in Allah and the last day and is anxious to do what is right can ignore the revelations that have come to us from Allah through His messenger, the blessed Prophet, Muhammad (Peace be upon him and may he live and prosper).

The view stated by me above has nothing in common with the views held by the Jews and referred to in the Qur'an. They thought themselves to be favoured nation, a privileged people, the chosen ones of God-not on considerations of merit but on consideration of birth. They pretended that they were sons and favourites of God, that they alone would enter paradise even if they did nothing to deserve it, and that they would never go to hell unless it be for a few days even if they did any amount of mischief.

"And the Jews and Christians say we are sons of Allah and his beloved ones" (4:18).

"And they say' None shall enter paradise unless he be a Jew or a Christian" (2:3)

"And they say: Fire (of Hell) shall not touch us save for a few days." (2:80).

"Say (O Prophet): O ye who follow the Jewish religion, if ye claim that ye are the friends of Allah to the exclusion of other, then-wish for death if ye are truthful." (XLII:6).

They were more or less like Brahmins who counted upon respectability of birth only and not upon personal merit. With Muslims the case is otherwise. They count upon no distinction of caste, creed and colour. To them Muslims, Jews, Christians, and others are all alike if they mend their ways and act right. That is



what the Qur'an teaches them. The purport of Verse 2:62 is really this::

Whether you be Muslims, Jews, Christians, or Sabians for the purposes of a census report, if you have proper faith in Allah which you can not possibly have unless you believe My Messenger and follow him, and if you believe in an after-life of the description given to you by My Messenger and also mentioned in the Qur'an, and if you do what Allah has declared right and refrain from doing what he has declared wrong, then you have nothing to be afraid of and the mere accident of your birth will not come in the way of your being rewarded for your good deeds.

In the following passage of the Qur'an, Muslims have been warned against putting reliance in mere lip-profession::

"O ye who believe! Believe in Allah and His Messenger and the Scripture which he hath revealed un-to His Messenger and the Scripture which He revealed foretime. And who disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray." (4:136).

So this is the right view. Salvation is impossible for those who refuse to follow faithfully our Holy Prophet.

And there is nothing objectionable in this view. If one is seriously inclined to follow the right path there seems to be no reason why he should not accept the latest exposition of Islam, unless he is handicapped by race prejudice, hatred for foreigners, or an unholy alliance with his ancestral creed. The rationalistic aspect of Islam in matters rightly falling within the sphere of rationalism, the universality and cosmopolitanism it inculcates, its practical and ideal sides, its usefulness in this world and its advantages in the next, its material peacefulness and progressiveness and its spiritual

loftiness must appeal with an irresistible force to every one possessing a well-balanced mind and a clear common sense. Inhabitants of unapproachable corners of the world who have not even heard the name of the Holy Prophet and Islam may be excused and will probably be excused by the Most Merciful Lord; but what do you think of the people like the non-Muslim contributors to "The Encyclopaedia of Islam" who know a good deal of Islam and who have studied Islam not for the purpose of receiving guidance through it but merely to distort and misrepresent it. Do you think they deserve any mercy?

I hope, you will excuse me for encroaching upon your valuable time by sending this letter to you. Your sincerity, your devotion to Islam, and your interest in propagating it prompted me to address this letter to you in the hope that you will be pleased to receive it in the spirit in which it has been written and addressed to you by a Muslim brother of yours. Perhaps it may render some service to Islam.

Yours sincerely,  
(Sd.) S.M. ZAUQI.

### ALLAMA PICKTHAL'S REPLY

MY DEAR SIR,

I must thank you for the very kind manner in which you have brought to my notice your objection to my rendering of certain passages in the Qur'an. The view which you advocate is familiar to me, and the same remonstrance has been addressed to me before by Muslim brethren in less courteous terms.

I agree with you that it must be well nigh impossible for anyone without prophetic guidance to attain to the condition of: *Man amana billahi wal youmil akhiri wa amala salihan.*

But it must be possible for those other communities which have had such guidance (e.g., Jews and Christians) - even though their Scriptures have been corrupted, the truth can still be gleaned from them - to attain to it and I believe that many of them do. Moreover, the ideas disseminated by the Prophets, and especially by our own Last Prophet have infiltrated so widely among the thinking people of the world that they have influenced and largely shaped the mode of thought of many people outside the communities founded by the Prophets that we know; so that it is difficult to set a boundary to the Prophet's influence. On the other hand, we have unhappily to observe the terribly debased spiritual, mental and moral condition of a very large number of those who are called Muslims at the present day. They profess to believe in Allah and the Last Day, but in the practice of their daily lives are self-seekers, pleasure-lovers, sycophants, habitual liars, cowards, slanderers, persecutors, drunkards, thieves, adulterers, and steeped in a superstitious ignorance very near idolatry. Surely you cannot believe that these fulfil the condition: *Man amana billahi wal youmil akhri wa amala salihan.*

Surely you cannot believe that the hope of man's salvation is dependent upon mere lip-service to the creed called "Al-Islam." That would be to fall in to the error of the Jews and Christians denounced in the Qur'an.

My view is not a new one nor have I invented it. It has always been the belief of the more spiritual element in Islam, as you who have made a study of Sufism well know.

If we, as a human community, have the exclusive favours of Allah in this matter of eternal salvation, as you seem to claim, then why



does He punish us for our sins like other people; why does He let us sin at all? No, it is not true. Our recent downfall and our present humiliation are the punishment of the senseless arrogance which proceed largely from this very theory which you uphold (if I understand you right).

You have quoted certain ayahs which you consider to have abrogated and superseded those which I quoted. The idea, I know, is widely prevalent in non-Arab countries and prevails to a less extent even in Arabic-speaking countries; but it is none the less erroneous, I believe.

When I was for years engaged in the attempt to convey the meaning of the sublime Qur'an to English readers I tried naturally and as a piece of my duty to ascertain the meaning which certain expressions (which have now become a part of our technical religious vocabulary owing to their repeated occurrence in the Qur'an) had for the men who heard them at their first revelation in Mecca or Al-Madinah . In this research I consulted learned European Orientalists as well as Arab and Egyptian Ulema. It was only the Orientalists (rather contemptuous of our religion) who advised me to translate the Arabic expression Al-Islam, throughout by "Islam". The Arabs held that there is only one passage where it should be so rendered, the only ayah in which it is definitely applied to our religion (Al-Maida v.3) and that was the very last passage of the Qur'an to be revealed. In all other passages it means "The Surrender" - with an added warlike meaning for the people who were at war with Muslims, but in general and always implying:- The Surrender of Man's will and purpose to the Will and Purpose of Almighty God.

Therefore Innaddina ind Allahil Islam means: "Lo! Religion with Allah is the Surrender (to His Will and Purpose) etc., i.e. True religion consists, not in mere observance and recitations and a

partisan zeal-such was the so-called religion of the pagan Arabs, and also of some Jews and Christians of Arabia; all that is not religion in the sight of Allah - but in full and glad submission to the will of Allah as present in men's consciences and as revealed by His Messengers from time to time.

Therefore wa man yabtanghi ghair al-islami dinan falan yuqbala minhu wa huwa fil-akhirati min al-khasirin mean "and who seeketh religion other than the Surrender (to Allah) it will not be accepted from him and he will be a loser in the hereafter."

Religion must involve a change of heart, an act of personal submission and devotion. A man cannot be called religious who continues to follow his own lusts while observing certain formalities miscalled religious; who continues to be mean, false, self-seeking, ambitious, cruel and unjust to others. Man must surrender, to be rightly called religious. For us Muslims that Surrender of man's will and purpose to the will of Allah was made the whole of Religion; all our simple ordinances and observances symbolise and guard it. We have not privilege above other human beings save that we have been favoured by God's mercy with much clearer guidance, and a straight, plain path of conduct and devotion has been traced for us. Al-Islam is the standard for all men and all religions, and we are ordered to uphold the standard, to recommend it to men's minds and hearts which can be only done by such grand examples of right human conduct as the Prophet and his fortunate companions showed mankind. If, after that, we who claim the right to the name of Muslim, are worse in conduct than others of our fellow men, our lip-profession of Islam only adds to our guilt and shame.

In fact, the verses which you quote as if Allah had thereby intended (ma'az Allah) to restrict the most important portion of His boundless mercy to our community irrespective of our conduct,

seem to me to state a universal truth: that there is only one Religion worthy of the name, and that is Man's Surrender to the Lord of Heaven and Earth.

You will forgive me if I say that the other verses which you quote appear to me irrelevant to our discussion since they refer to those who reject the Messengers of Allah, deny His Sovereignty and repel and scorn His revelations. Concerning these there is no difference between my view and yours. But here again you mistake the meaning of the word Kafir when you say that in (3:31) "those who do not follow Muhammad have been called Kafirs." It is not the followers of other religions that "Allah loveth not" but the furious and violent rejecters of His guidance and deniers of His Universal Sovereignty. Please do not belittle the Qur'an by attributing such small sectarian ideas to it.

The Prophet said that no one who said "Peace" to the believers should be called a Kafir. The Kafirs are in fact the enemy army in the field, the enemies of Allah's Sovereignty. They can never be included among those who believe in Allah and the Last Day and do right.

I had hoped to answer this at greater length and much more learnedly during this month of study and remembrance of the Glorious Qur'an, but unfortunately, I have been overdone with work, and have had scant leisure. And the daily fasts have somewhat impaired my energy. I ask you to pardon shortcomings in



expression and especially to forgive any expression (I hope that you will find none) which may appear discourteous or unsympathetic. I am sure that you really agree with me, but you have taken a fancy for sitting cramped up in a mediaeval cell of thought built certainly not earlier than the third Islamic century.

With apologies and salams and "Id Mubarak"

I remain always,

Yours brother in the faith

(Sd.) MUHAMMAD PICKTHAL

### **ZAUQI SHAH SAHIB'S REPLY**

To

Muhammad Pickthall, Esqr.,

Civil Service House,

Hyderabad (Deccan).

DEAR SIR,

Your letter of the 27th Ramadan has disappointed me very much. In fact, it is no reply to my letter of the 26th December, 1932. You have not touched any of the important points raised by me. You merely say that you had the same "remonstrance" before and that the idea is more or less prevalent; you persist in repeating your own views without quoting any authority in support of them; you introduce a good deal of irrelevant matter which has nothing to do with the controversy; you bring in false accusations against me; and you finish by hurling an uncalled-for sarcastic remarks at me. This is not the way to deal with questions of such vital importance. I expected a better treatment from a gentleman of your position.

The Qur'anic verse quoted by me are quite clear. You must either accept them and correct your views, or you must reject them and stick to your own views. There is no third alternative.

I never considered the verses quoted by me "to have abrogated and superseded" those quoted by you, as you insinuate. My quotations were really intended to throw light on the correct interpretation of verses quoted by you and I clearly stated that in my letter. It was an instance of Tafsir ul-Qur'an bil-Qur'an (a part of the Qur'an explaining another part thereof). Such a commentary is always more authentic than any unauthorised rendering by less significant individuals of the past or the present.

I never said good conduct was immaterial and mere lip-service is everything. On the other hand, I devoted a considerable portion of my letter (from the bottom of page 5 to the top of page 8 of it) to make it clear that mere lip-profession or an accident of birth could never be of any avail.

I strongly hold that Iman (correct belief) without Amal-i-Salih (correct action) is as useless as Amal-i-Salih (correct action) without Iman (correct belief) - and in this I have the support of the Qur'an, the Hadis, and the entire authentic Muslim literature on the subject. If you hold a different view, the burden of proving it lies upon you. You have quoted no authority in support of your view. Individual opinion of some of the Arab and Egyptian Ulama, unsupported by the Qur'an and the Hadis, do not at all count in the matter. I do not find in any authentic book of Hadis the saying you ascribe to the Holy Prophet. On the other hand, I quote below, for your further guidance, two of the authentic Ahadis which completely refute the view persisted in by you.

Said the Holy Prophet

"If Moses had been living (at this time in this world) there would have been no alternative for him but to follow me Muhammad".

Said the Rasool of Allah, peace and prosperity be upon him;

"I swear by Him, Who holds my life in His Hand, if Moses would have made his appearance unto you and if you would have followed him and forsaken me, you would have surely gone astray, and if Moses would have been living (in this world at this time) and would have found my prophethood, he would have certainly followed me."

When such is the position of Moses in the matter how can his followers neglect our Prophet with impunity?.

The imperceptible and unacknowledged influence of prophetic teaching and "the terribly debased spiritual, mental and moral condition" of some of the present-day Muslims do not affect the controversy at all.

The absurdity of your view is apparent from the very fact of your being unable to translate "Islam" as "Islam", except in one place, and that one exception which you admit is alone sufficient to prove my point conclusively:-

"This day have I perfected for you your religion and completed My favour unto you and have chosen for you ISLAM as the religion". (5:3).



This settles the controversy. The latest exposition of Islam is the only perfect and chosen form of the religion which is acceptable to God.

If you persist in translating "Islam" as "surrender" and leave the matter there without defining what the surrender actually means and without clearly specifying how that surrender should be made, you make the thing very vague and you help to cause most hopeless confusion in the world. To make matters worse, you say that religion is "the full and glad submission to the will of Allah as present in men's consciences". Everybody's conscience is not a safe guide. If it is a safe and reliable guide, why did God keep on sending messengers after messengers for the guidance of all sorts of people? Then again, you admit that old Scriptures "have been corrupted" but in spite of it, you think that truth could be "gleaned from them". Has God, then, done a foolish thing *na'uzu billah* in sending us a new Prophet and a new Scripture when earlier Prophets and older Scriptures could have served the purpose? And the stranger part of the affair is that God did not stop there but insisted upon calling the followers of the older Scriptures to follow Muhammad and the Qur'an. (See Qur'an, verses 4:47) and 5:19, already quoted in my previous letter.).

There can be no surrender without obedience, and there can be no obedience without obeying, in a true Muslim spirit, all the commandments of Allah which have come to us through the "proper official channel".

It is strange that even you call the correct view a special exclusive privilege from Allah to those who obey Him properly. It is usually the enemies of Islam who attribute such stupid things to our religion. We need not follow them blindly. One having that sort of perverse mentality might as well say, God is partial to those who live in healthier climate for He gives them better health, or God is

cruel to those who take poison and commit suicide for He kills them. Temporal Governments on this earth are also partial to the loyal and the law-abiding, while they are cruel to those who break the law. All these effusions are the out-come of diseased brains. Even your view does not allow that peculiar form of impartiality to God which you seem to be so eager to claim for Him, because, according to you, He is partial to those who "believe in Allah and the Last Day and do right".

Muslims are not a community in the narrow sense of the term. They are a collection of nations and include among them Arabs, Syrians, Iraqians, Najdis, Egyptians, Turks, Kurds, Moors, Persians, Afghans, Bokharis, Indians, Chinese, Africans, and a host of others and not before long they hope to receive within their fold Englishmen, Frenchmen, Germans, Italians, Americans, Japanese, and the rest of the nations. They are a "League of the Nations" in a truer sense and are any thing but "communal" in that narrow sense of the terms in which it is used today in political circles. The Qur'an clearly says::

"And We sent thee not (O Muhammad) but as a mercy to (all) the Worlds" (20:107)

"And we have not send thee (O Muhammad) but unto all the nations." (28:28)

No favouritism creeps in to create caste and classes. No untouchability exists in the eye of Islam to preclude any one from responding to the Divine call. He who responds derives full benefits of it, but he who desists and keeps back suffers. If you invite all the inhabitants of Hyderabad to dinner and feed only such of them who respond to your invitation, will it be right for any one, on that account, to accuse you of partiality to those who respond and of cruelty to those who keep away of their own accord?

Here again the question arises: why should one refuse to respond to the Divine call? There can only be two reasons for that. He either does not believe in the Bona fides of the True Messenger of God, or, knowing and believing him to be true, does not care to acknowledge him. In the first case, he is a fool and must suffer the consequences of his folly as everybody does in this world. In the second case, he is a rebel and deserves to be dealt with severely.

There can only be two classes of people in the world-believers and non-believers. Believers are Momins and non-believers are Kafirs. Rejecting a thing and not believing it mean the same thing. It is strange, you treat one and the same thing as two different things. You may "furiously and violently reject" your daily meals, or you may refuse gently and politely to have them, you shall have to starve in both the cases. Your contention that "the Kafirs are, in fact, the enemy army in the field" only, is an invention neither supported by the Qur'an nor by the Hadis. (See Qur'an, verse 2:85, 3:31, 4:149:150).

I am sorry you have not done justice to my previous letter, otherwise there would have been no occasion for a second letter from me. Some people find it difficult to retract their published views. I hope it is not the case with you. Your present view on the subject strikes at the very root of Tabligh (propaganda of faith) and Amr bil-maruf wa nahi an il-munkar (enjoining right and forbidding wrong) - nay, more than that if you go deeper into the matter. You will find that it strikes at the very root of Islam and reduces the Sublime Divine Religion to a mere baby-toy. May God give you light enough to enable you to see things in their true perspective.

Yours sincerely,

(Sd.) SYED MUHAMMAD ZAUQI.



DEAR SIR,

Many thanks for your long letter just received, I shall study it at leisure and digest its contents.

Yours always Sincerely,  
(Sd). M. PICKTHALL.

N.B. It may be mentioned that Pickthall modified his views in accordance with Maulana Zauqi Shah's stand point. This was privately ascertained ( W. B. RABBANI).

## EXTRACTS FROM SOME LETTERS

*Extract from a letter dated 20th August 1931, to  
Mr. Les, Hope, Peshawar*

I am glad to learn you are making progress and are trying to shake off that nasty "lack of faith", as you put it. The lack of faith is the greatest possible hindrance in a spiritual course. One has always to remain on guard in this matter. Pessimism is a blow from Satan and has carefully to be warded off. Even where no lack of faith is concerned, the work must be continued to strengthen it, for faith is a thing which does admit degree of comparison and it goes on improving throughout one's life. There is no limit to it, no place where it stops, no condition of it which you cannot improve upon. It is a perpetually progressive state of mind.

Another important thing in this line is regular and constant work. Little work done regularly is better than more work done irregularly. You must feed your soul as regularly as you feed your body. A few days of starvation followed by a few days of gluttony, again followed by a few days of starvation, and so on, will never do. Put water on stove for tea. Allow it to remain there for a couple of minutes and remove it for half an hour. Put it again on the stove for a couple of minutes and remove it. You may continue so for years that way, you will never get your water ready for tea. I feel interested in mentioning these points to you because I felt confident of the spiritual talents that lie dormant within you and merely need proper development. Nothing will give me a greater shock than to see your spiritual faculties rust. Your brilliant future depends entirely upon your private and public relation with God. The closer the relation the speedier and higher the results.

*Extract from a letter dated 12th December 1932, to  
Mr. Les. Hope, Peshawar*

It was with deep sorrow that I learnt from Mr. Costa about the demise of your dear wife. I can very well imagine the extent of grief and sorrow this serious loss must have entailed upon you and your poor bereaved children. I sincerely condole with you in your sad bereavement and pray to God to give you fortitude to bear the loss in a true spirit of resignation. God is great and wise. He does love his people with a love far superior to all conceptions (I mean, human conceptions) of love. Every act of His has some purpose behind it which may not always be apparent to everybody. We must have full faith in his Wisdom and Goodness and must always try to live in peace with him. Human nature is, after all, what He has intended it to be and a human being can not help feeling keenly at such painful incidents, but when the hour of intense gloom passes away and the thick clouds of sorrow vanish into thin air, one realises that such incidents are common to all-high and low. Even saints and prophets, rishis and munis, apostles and low- have suffered and their suffering has ultimately brought them some good. Such is the law of nature and we, as humble creatures of God, must peacefully submit to the inevitable. So take courage and bear the loss like a true man of God. Keep up the spirits of your children. Cheer them up. Try to make the best of the bargain and thus move nearer to God. God's good men do it in prosperity and adversity alike. That is what He expects of you. Please Him and He will please you. The higher a man is in the estimation of God the greater are the trials which beset his path.



*Extract from a letter dated 2nd February 1933. to  
Mrs. Les. Hope, Peshawar.*

I was glad to learn from your letter of the spirit of submission to God and resignation to His will in which you - your entire family, young and old, took the passing away of Mrs. Hope. Nothing could have been better. It is man's duty to take full advantage of every incident good or "bad". Every incident has a hidden message for him. God's work is full of Wisdom. Man is made up of two parts, permanent and changeable. Every change fortunate or unfortunate from your point of view, does good to the permanent part. Even tears, disappointments and shocks, temporary failures and losses, illness and death contribute their quota to the welfare of the hidden and permanent part of the man. So let me congratulate you on the manliness with which you have treated this shock.

I was very glad to hear that in every other respect you are doing well and that the Hand of God is clearly visible in all those affairs pertaining to you and your young ones.

*Extract from a letter dated 2nd March 1932. to  
Mr. Les. Hope, Peshawar.*

From your recent letters I learn that you have the good luck of enjoying a steady progress in your body and soul. I am glad for all that, but I feel constrained to sound a note of warning here. A vigorous body and a powerful soul, although quite valuable in themselves, are not the objects of life. They are only means to an end. Body is merely an instrument to the soul: the soul is an agent of the "I" dwelling within: and this "I" again is an echo of the Real, Genuine, All-perfect "I" which dwells neither within nor without, dwells nowhere and dwells everywhere and is the only existing

Reality before whom everything else dwindles into a mere shadow and sometimes not even that. You have got to find out your present self and discover in what relation it stands to the Reality. You may then receive the Proper Light and if you take care to keep to that Light in every department of your activity you will find yourself on the right path and you will have gained the object of your life so far as its earthly aspect is concerned. With that crowning success your health, wealth and spirituality will become sanctified, while without it even your spiritual acquisitions such as floating in the air and walking over the sea will carry you no further.

I trust my above remarks will give you sufficient food for reflection for the present. Let not your present activities and inactivities, inclinations and disinclinations, pleasures and pains come in the way of what ought to be your Real Object.

*Extract from a letter dated 30th June 1932, to  
Dr. Rollo, Peshawar*

There are innumerable methods of doing breathing exercises suitable to different temperaments. But they all succeed best during winter, or in a colder climate. Peshawar is pretty hot during this part of the year and, I think up to the end of October they should be curtailed a bit. Prolong them during winter. Yes, I remember having suggested to you deep breathing while walking but that was merely a starting point when you were only a beginner from my point of view. It is time for you now to improve upon it. Now do it in a solitary place with empty stomach preferably in the early hours of the morning. Squat on the ground. Close your eyes even if you be in a dark room. Start the exercise as follows:-

While exhaling think that all your ideas, thoughts, attachments and associations pertaining to things other than God



are getting out of you. And while inhaling think, concentrate and dwell upon the fact (not idea, mind you) that God is entering into your mind. Let exhaling and inhaling be of equal length in the beginning - the duration to be increased gradually. More in my next letter.

*Extracts from a letter dated 9th July 1939 to Mr. Madanrao Madhowrao, Bombay*

There is one thing the importance of which I should like to impress upon you for your future guidance. Every system of life has a different course. Every course has a different set of conditions to be fulfilled, different set of laws to be obeyed. For instance, a civil servant has to go by the Civil Service Regulations in his own interest, otherwise he suffers. A trader has to be guided by rules of trade. Every one has to submit to rules and practices particularly suited to his own form of life. This is the universal law of nature. He who rebels against it suffers.

Now, to come to the point, I want you to look into your inner self just to discover what you really are and what exactly is the craving within you. You will find that outwardly you may be a government servant, a man belonging to the postal department, a husband of a wife, a father of a family, a man of the world; but inwardly and at heart you are more of a Sadhu, Darvesh, a Fakir, a Sannyasi, a man of spiritual tendencies. So, as a spiritualist, you are called upon to have a different outlook on life. Your sole object ought to be nothing but GOD. Everything else should remain subservient to it. Anything that helps you to reach your Final goal is right and proper and could be tolerated on that account only. That which does not fall under this category should be rejected ruthlessly. Under this principle, you are perfectly justified to seek fulfilment of requirements pertaining to bare necessities of life. You



must have food to keep you alive, clothes to cover your body, a roof to take shelter under it, money to pay off debts incurred to meet legitimate requirements: but if you find within you even a faint hidden desire to grow rich and live in luxury, you rebel against the principle, you rebel against yourself, you turn yourself out of the spiritual circle and you cease to have any right to help from spiritual sources. This important point is often overlooked with the result that difficulties and obstacles come in the way. Well, I have given you a very important hint. I have been as clear as possible. I can not say more. It is for you to digest it. Ponder over the whole affair and make necessary amends. If you do it properly, God will never disappoint you.

## SUFISM

(This article was written by the **Zauqi Shah** in 1933 and was first published in *The Islamic Review* London the same year)

Human greatness, or human perfection if you so call it, depends very much upon the highest possible development of all the outer and inner qualities of man, and upon the proper use that he makes of the qualities so developed.

Every thing has two sides - the exterior and the interior. Its value depends, not so much upon its exterior, as upon its interior side. A box full of diamonds and precious stones, is certainly more valuable than a similar, or even a better-looking box, full of ordinary stones and dust. A human being has likewise two sides - the external and the internal. He is a combination of body and soul. There is the visible and the invisible blended together in him, and though, in his case, the one is as necessary as the other, at least so far as the initial stages of his progress are concerned, his ultimate superiority over the rest of the creation depends more upon his inner merits, his intellectual capabilities, his spiritual attainments and the polish and the brilliance of his soul, than upon his exterior form and appearance and other qualities of the body.

The mere development, however, of human powers cannot lead one to profitable results, unless such powers are correctly and properly used. Swordsmanship, for instance, might prove a curse if wrongly used, or, if science, instead of bringing good to humanity, degenerates into a power of destruction, it certainly loses all its virtue, and becomes a thing to be abhorred. Similarly, if the outer and inner qualities of a man are developed, to any degree of proficiency, but are not put to a proper use, they can never lead to a desirable result.

This brings use to the consideration of what constitutes the proper channel for the flow of human culture and activity.

A man's success in life depends upon the amount of knowledge he acquires about the world, and upon the proper use of that knowledge. The wider his knowledge, the greater chances he has for success. Knowledge of creation can never be complete without a sufficient knowledge of a Creator and the principles upon which the Universe is created.

There are people who do not feel inclined to believe in the existence of God-the Creator of the Universe, but they are ultimately obliged to believe in the existence of a Superior Intelligent Force controlling the Universe. To be able to control and regulate the various conflicting forces in nature, the Guiding Force ought to be stronger and more intelligent than everything else in the world; for a weak and blind force could never function properly. It is, therefore, a Supernatural Force in the sense that it is superior to every other force in nature and cannot fully be comprehended by less intelligent and weaker subordinate forces. They who pretended to disbelieve in God are thereby brought, consciously or unconsciously, in line with those who believe in Him. Difference in names does not matter. Willingly or unwillingly, they are all essentially united on one point, viz., the existence of a Supernatural Intelligent Force guiding, directing, regulating, and controlling the entire Universe.

So, if there is a Creator, as undoubtedly there is, no knowledge of the universe will be of any value without some knowledge of the Creator; and Man, as the highest subordinate force in creation, will never be able to carry on his duties properly, unless he is properly attached to the Creator. Detachment from the Central Power can only end in disaster. No unit in an institution, no soldier in an army, and no officer in a state, can do without



maintaining proper connection with the central superior power. Without this connection every thing is doomed to confusion and chaos. It is Religion which guides us in this direction and regulates our relation with God, while our relation with God embraces our relations with every thing else in the world.

It is wrong to say that religion is a man's own private affair and has nothing to do with his social, political, economic and other liabilities. It is like saying something to the effect that loyalty to the king is a subject's own private affair and has nothing to do with stealing, committing murder, destroying parts of the king's kingdom and being guilty of sedition. God is a Potent Force. He is Al-Hayyul-Qayyum and nothing escapes him. After creating the world and having finished with it, as some would say, He has not retired into oblivion and has not become impotent and lost all interest in His creation. He is as Potent as ever, and His creatures cannot lose sight of Him without impairing their own position in the scale of creation. To maintain proper relations with God, one has to behave properly in all walks of life. To effect this, one stands in need of Religion.

Religion professes to be a guide and a codified course of human life; it therefore, must and, as a matter of fact, does cover both the outer and the inner requirements of man. All the revealed religions are one in this respect. They all lead to the same goal. There is but One Universal Grand Truth about which there can be absolutely no diversity. The only difference lies in the different forms of approach. The expansion of mankind over an enormously wide area of time and space, the different evolutionary stages in human society, and the variety of circumstances surrounding different types of humanity, account for the variety in the different forms and formulas of religion. But this divergence is apparent only at the surface. The deeper one plunges into the mysteries of life, the less diversity he finds in the essentials of various religions, until at

last, when he reaches the final goal, he realises that all true religions lead to one and the same Universal Truth.

Islam is no exception to the rule. It professes to be a revealed religion and corroborates all the Divine Truths revealed by all the preceding religions. Its only other claim is that it is cosmopolitan, and its methods of approaching the Ultimate Object are simpler and more up-to-date. However, in common with other religions, it is made up of two sides - the outer and the inner. The outer side is called the Shariat and the inner side, the Tariqat.

The Shariat is sub-divided into two parts:-

- (1) Ibadat, and
- (2) Muamulat

Ibadat concern fundamental beliefs and forms of worship, and regulate man's relations with God.

Muamulat pertain to man's relations with man, and cover the social, economic, and political fields of human activity.

The tariqat deals with the purification of the inner self and keeps in view the spiritual emancipation of mankind. Since body and soul are intertwined as it were, the Tariqat cannot remain independent of the Shariat, and the two work in co-operation.

There is a third thing called Haqiqat and it refers to the realities in this life as well as in the life to come. It is a realisation and not a science. In other words Haqiqat is what you actually see, feel, and realise the light furnished to you by the Tariqat.

The Tariqat plus Haqiqat is termed Tasawwuf or Sufism. It is, in fact, the science and art of developing the spiritual faculties of man and trying to understand, as far as possible, the Deity, the

Divine Work, and the Divine Mysteries. It is a science in as much as it deals with the systematic training of mind and soul, and the various methods of attaining the spiritual heights necessary for the realisation of Divine Realities. It is an art in so far as it consists of the practical work necessary for the attainment of the object in view. It is theory and practice combined. Knowledge and practical work follow and re-follow each other in rotation. The one is as necessary as the other. Without knowledge one can not work, and without work the desired knowledge cannot be gained. But the knowledge necessary to commence the work is different from the knowledge which follows the successful termination of the work. The knowledge necessary for a beginner is supplied by the Shariat and administered by the Holy Prophet (peace be upon him), and, after the passing away of the Prophet to the higher regions, by his deputies who are called Sheikhs, Murshids, Pirs, or teachers. They are the Ulama-i-Rasikhin i.e. the learned people firm in their knowledge, and they have the distinction of being recognised as Heirs to the Holy Prophet.

This personal element is an important factor in the dissemination of Tasawwuf. Mere book-knowledge leads one nowhere. A sick man stands in need of both the physician and the prescription. Very often, he stands more in need of the physician than of the prescription. Unless there is some competent physician to administer the prescription properly, the prescription remains useless. God sent us both the physician and the prescription - the Holy Prophet and the Holy Quran. The Holy Quran, without the Holy Prophet, would not have brought about that marvellous change which has been the pride of Arabia. The functions of the holy physician have been described, in their proper order, in the following passage of the Quran:-

"He it is who hath raised up amidst the unlettered, an apostle from among themselves; who (the Apostle) reads to them passages in the



Quran; and purifies their souls; and teaches them the Scripture and the Wisdom". (LXII-2)

Accordingly the duty of the Holy Prophet consists of the following four things:-

(1) To recite the Quran to his people i.e., to communicate to them the Message of God.

(2) To purify their souls - which is quite a different thing from merely conveying to the people the Word of God. Without such purification, they would not be able even to understand properly the Message of God.

(3) To teach them the Holy Book. It is a different thing altogether from announcing to them the Message of God. The "teaching" here means explaining to the people the meaning and the real significance of the passages in the Quran, and training them in the proper method of observance of the Quranic ordinances. Such teaching can only be effective when the process of purification of soul has been gone through properly.

(4) Finally, to bring them face to face with the wisdom which follows the knowledge and action stated above.

The importance of a personal element in affairs relating to the amelioration of mankind, can hardly be disputed. Fortunately, this personal element has been handed down to us in the form of the Sheikh.

Muhammad, the Holy Prophet (peace be upon him) combined in him the leadership of all the various functions at his time. He was the Religious Teacher, Spiritual Guide, Social Reformer, Commander-in-Chief, and Political Head of the Muslims. In short, he combined in his person all the functions of a

temporal and spiritual leader. He was at once a king and a Prophet. His four successors, Abu Bakar, Umar, Usman, and Ali (Peace be upon them all), inherited this leadership in toto. The temporal power and the spiritual lead were centred in the same personality. Unfortunate events subsequent to the martyrdom of Iman Hussein - the son of the Khalifah 'Ali and the grandson of the Holy Prophet (God's blessings be upon them all), sounded the death-knell of the amalgamated leadership. The temporal power was usurped by Bani Umayya, and the spiritualists were left to take care of themselves. Bloodshed on the battlefield of Kerbala, however, could not chill the enthusiasm of the spiritualists, and they flocked round the sons and grandsons of 'Ali in thousand and tens of thousands, to drink deep of the fountain of knowledge and reality. The Umayyads grew suspicious at the daily growing popularity of the spiritual successors of Hussein. Under the Umayya and Abbassid Caliphs, the spiritualists were subjected to persecution. That is why for a long time, spiritual lessons were given secretly. It is one of the reasons why spiritualists have sometimes been called Mystics.

Aimma Ahlul Beyt are the leaders from the Holy Prophet's Family. Aimma is a plural of Imam which means leader and Ahlul Beyt means members of the Family. These Imams or leaders belonging to the Prophet's family, occupy the foremost rank as regards spirituality and other aspects of religion. All classes of Sufis, Dervishes, and Fakirs, owe their origin to them. Go to any Sufi in the world today and he will trace his pedigree to them and through them to the Holy Prophet. The Holy Prophet is like an ocean; Ali an outlet; and Aimma Ahlul Beyt are as canals that have carried the waters to the thirsty.

The various Sufistic Orders, or "Dynasties" as they are sometimes called, are a late development but such development is in form only, and not in spirit. It is like this, suppose, a teacher of very high spiritual attainments and extraordinary internal powers

makes his appearance or, say, comes out to India and spreads spirituality here. His pupils, adherents, and followers are distinguished from others by being called after his name. Another teacher of similar attainments comes and does likewise; a different name is assumed by the followers of his school. They differ merely in their mode of teaching. Chishtis, Nizamis, Sabiris, Qadiris, Naqshbandis, Mujaddidis, Abdul Ulais, Suhrawardis, Madaris, Qalandaris, Maulvites, Shazlis, Rifais, Badawis, Sanusis, and others are the different Sufistic Orders spread over the world.

It is not intended to carry the reader here into complicated technicalities on the subject and tire him with information that may prove dry and uninteresting to a lay mind; but in order to help him to catch a glimpse of what a Sufi's work is like, and what sort of attainments he aspires to, a summary account of Suluk - a Sufi's Course - is given below:-

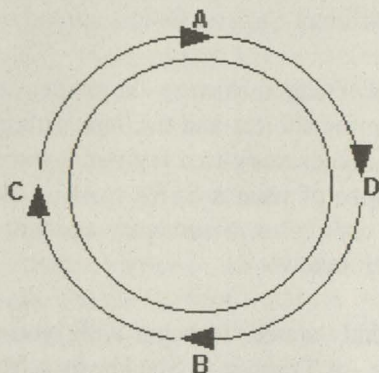
As already stated, to begin with, you need the services of one who knows - a Teacher, a Sheikh, or a Murshid - call him by whatever name you please. The initiative must come from him. He initiates you into the mysteries of the Unseen. He chalks out a course of action for you. He brings the Unseen within you into harmony with the Unseen without. He keeps a constant watch over you and saves you from slips and pitfalls. He acts as a medium between the high and the low, between the Deity and humanity, between where you are and where you ought to be, or in plainer language, between you and your God. So the Sheikh or Murshid is an indispensable necessity in the spiritual emancipation of man.

We spend a good deal of the earlier portion of our life in physical bondage. Our libraries and laboratories only tighten the bond. Even independent thinking creates fresh chains for us. The moment we come in contact with the Sheikh, we enter upon a new era of liberation. The ties are loosened, the chains broken, and the



journey beings. From the seen, we gradually move on to the unseen, and, after plunging into the fathomless depth of the unseen, we revert to the seen to complete our course.

The following diagram will clearly illustrate the beginning and the end of a spiritual wayfarer:-



In the above diagram, B, is the starting point for a beginner. The arrows indicate the direction of the course. B.C.A. is the upward journey which finishes at A. You then make a further progress by coming down to B via A.D.B. When you complete the circle, you finish your spiritual course and attain "human perfection".

It will be observed, that B. is the point which is the first and the last, the point where you start and finish. To a superficial observer, you appear in the end what you were in the beginning, but, as a matter of fact, you and others who know you inwardly find in you a wonderful change. At the start, you know nothing about the circle and nothing about your real self. At the end, you find that you have traversed the entire circuit and have found yourself; that you have personally been through all the different

gradations of life; and that you have directly known (of course, according to your own capacities) all the various forces of nature that move the universe. You discover that all these forces are, in a way, centered in you and, ultimately, you realise that, at the point B, you are in a comprehensible form from what you were at the point A, in an incomprehensible formlessness. In short, you realise the sense, the force, and the significance of the religious phraseology that you are God's image, or God's lieutenant on earth, and you understand much better the meaning and sense of such passages in the Quran as the following:-

Abraham the kingdom of heaven and earth (high and low) that he might become one of those who believe firmly" (VI-75).

"Hereafter We will show them Our stings around them and within them, until it becomes manifest unto them that it is the Truth" (XLI-53)

"And not without purpose did we create the heaven and the earth and whatever is between them" (XXXVIII-27).

"And verily, He hath created you in diverse stages (i.e. He has brought you to your present stage through a variety of conditions and And thus did we show unto states") (LXXI-14)

"Unto thy Lord is the ultimate goal of it (i.e. of everything in the universe, of the termination of the universe, and of the knowledge about the time of such termination)." (LXXIX-44).

'Such is God, your Nourisher and Maintainer, there is no God but He, the Creator of all things therefore, worship

Him (i.e. obey Him with love) for the superviseth every thing and takes care of it." (VI-102)

At this stage, the powers of observation in a Sufi and his perceptions help him considerably to realise passages like the following:-

"We are nearer to him (man) than his jugular vein." (L-16)

"We are nigher unto him (the dying man) than ye are, but ye perceive not." (LV-85)

"And He is with you wheresoever ye be." (LVII-4)

"There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be." (LVIII-7)

"He is the First and the Last, and the Manifest and the Hidden; and He knoweth all things." (LVII-3).

"See ye not how Allah hath brought under your subjugation and control whatever is in heavens and earth (in the higher and the lower planes) and hath abundantly poured upon you His favours both visible and invisible." (XXXI-20).

This realisation makes you a perfect man, in the accepted sense of the term. Of course, all human beings are not alike. Their capabilities of attainment differ; the extent of realisation varies; and the degrees of perfection likewise differ. The controversy whether the word "perfection" does or does not admit degree of comparison is out of place here.



To return to the above Diagram, the upward march B.C.A. is a difficult and up-hill task. The downward move, A.D. B. is comparatively easy. As a matter of course, B.C.A. passes through exactly the same fields as the A.D. B. In other words, you can observe during the upward march what you do observe during the downward move, but your observations during the upward journey are bound to be misleading. You cannot understand properly anything below the point A unless you once reach the point-A., the root of everything else. Unless you grasp the root properly, you cannot make the branches your own. So the best teachers prefer to carry their pupils up, through B.C.A., with closed eyes, as it were. They do not allow them observations on their upward march. It saves time and labour and prevents mistakes resulting from partial and incomplete knowledge. The "eyes" are, however, utilised when the downward course A.D. B. is traversed. This is the safest and the shortest cut to success.

All the various hard and fast rules laid down for the completion of the spiritual course are necessary during the first round only. When once you complete the course and finish, for the first i.e, the round B.C.A. D. B., you are liberated. You are now at liberty to go up and down as many times as you like, without observing the rules of procedure you observed during your first round. You may go up either way and come down likewise; you may go up half the way and return; or you may stop, for any length of time, at any of the intermediate stages. There have been people who have preferred to remain permanently at the point A and have refused to climb down. The luxury at the point A is called *Lazzat-i-Uluhiyet* - which means, the "Luxury of Divinity" and it is so great that everyone is tempted to remain there for good, but human greatness really depends upon descending to the point B and faithfully fulfilling the functions of a perfect man, so long as the physical body retains the power of sustaining the soul within.

There are innumerable methods of approaching the goal, but they may be divided broadly into the following three:-

(1) Leading a strictly pure and religious life, provided that the religion is correctly understood, properly handled, and duly observed. It is a lengthy and comparatively dry course, but is generally recommended to the masses, because, though lengthy and dry, it is all the same quite safe.

(2) Extra hard work both physical and spiritual; i.e. doing a great deal more than the irreducible minimum prescribed by the Shariat. It is shorter and more interesting than the first, but more difficult. It leads to better results.

(3) Cultivating and developing Love of God. It is the shortest, the sweetest and the most interesting path, leading to the best and the most valuable result; but it is not within the reach of everyone, and is not always safe for those who are not meant for it.

There are people who combine in them the first two, or the last two, or all the three methods, in different proportions.

Ordinarily, every worker in the field of spirituality needs two things - attraction and work. He is attracted towards the higher regions, and he has to work to reach the goal. Some are first attracted inwardly, and then commence work. Others start work and find, subsequently, that they are being attracted inwardly. In both the cases, however, one of the two predominates. Attraction is Jadhb and the one attracted is Majdhub. Work is Suluk and the one who works and keeps on moving forward is Salik. So every practical student of Sufism is a Majdhub and Salik at the same time. The difference in names only signifies the predominance of one feature over the other. The one who is strong and steady in work and is not overcome by Jadhb is called a Salik; while the

other who is weak and unsteady in work and is overpowered by Jadhb is called a Majdhub. The response to Jadhb in a Majdhub is so great that he finds himself powerless to make further progress in his work. His senses are affected, his self-control gone, and, not being able to move on, he remains stuck to the point where the over-dose of Jadhb overtook him.

A beginner, at a later stage, is met now and then by attractions in different forms. At this stage, he is called a Salaik-Majdhub.

In a more advanced stage, he remains constantly surrounded by attractions of a superb nature, in a variety of conceivable and inconceivable forms and feelings, and yet he does not allow himself to be deluded and overpowered by them and does not allow the consequent "intoxication" to interfere with the necessary work. He is called a Majdhub Salik. He is a man of very superior category and always rewarded with very high attainments.

The above description may help to throw some light on the real Sufi and his work, and may dispel, to a certain extent, the mist that surrounds him. The poor Sufi has, unfortunately, been the victim of various attacks levelled against him from ill-informed quarters.

It is wrongly supposed that Sufism has nothing to do with Islam. In fact, it is the life and soul of Islam. It is really Islam in its higher and practical aspects. It is action and the consequent realisation. It is a process of purification of the soul. It is not an idle and unproductive philosophy. It is not a set of fresh beliefs in any way different from the teachings of Islam. It is not a series of secretive teachings of any fantastic nature. It is work on proper lines and, as a result of such work and consequent purification of the soul, it is enlightenment and realisation. With his improved outlook, wider knowledge, and better understanding, the Sufi becomes



capable of higher flights and better comprehension of the Islamic teachings; and his interpretation of Islam is necessarily more to the point. His interpretations are not properly understood by those who lack the proper insight. It usually happens that the Sufi finds it difficult to express himself in ordinary language. The language of miscellaneous humanity is not coined to give expression to the higher subjects of Divine purity. He has, therefore, to express himself in his own special language which can only be understood by those conversant with proper Sufism and for whom his writings are really meant. Limitations of language, sometimes, compel him to use ordinary human expressions to indicate extraordinary discoveries in the domains of Divinity. For instance, in the description of the Diagram given above, the following expression has been used:-

.... and, ultimately, you realise that, at the point B., you are in a comprehensible form from what you were at the point A in an incomprehensible formlessness".

This very important part of the explanation of the Diagram, is quite capable of mis-interpretation, and can never be understood correctly by those who are ignorant of the subject and who have not been personally through the Suluk. Since most non-Sufis are not fully conversant with the expressions and the language of the Sufi, the Sufistic writings are generally misunderstood and misinterpreted, not only by ordinary people, but also by those who are learned in subjects other than Tasawwuf. On certain points, it is true, the Sufi arrives at results vastly differing from those arrived at by others. Such divergence is due, not to a different teaching, or a set of different beliefs, or a different source of information, but to his cultivation of better powers of understanding and to the acquirement of greater light and wider horizon.

Sufism has generally been associated with renunciation of the world. In fact it is renunciation, but merely on a limited scale for a limited period, with a particular object in view; and this is what everyone does when he sets before him an object somewhat difficult of attainment. In that case, he has to devote his time and energy exclusively to the attainment of the object in view. A student has to leave his family and home; has to dissociate himself from interfering friends; has to isolate himself from other attractions; has to travel to a university town; and has to put himself in a Boarding House. He has to lead a simple life and devote himself exclusively to his studies. When he finishes his university course and obtains his degree, he comes back to his home, family and friends, and freely mixes with the world. It is the same with the Sufi. The Sufi's renunciation is not a total renunciation. It is not the renunciation of a Hindu Yogi, a Christian Monk, or a Buddhist Lama; it is only a temporary renunciation, with the object of completing his most difficult spiritual course. After finishing his course, there is nothing to prevent him from coming back to the world with his light and culture to serve humanity. Accomplished Sufis do return to the world with a fresh light and it is they who are referred to in the following passages of the Quran:-

"Shall he who hath been dead (having died the death of ignorance) and whom We have since restored unto life (of knowledge), and unto whom We have ordained a light whereby he moves about in the midst of people, be like him who is immersed in the darkness (of ignorance) and is determined not to come out of that darkness?" (VI-122)

To form a correct estimate of Sufism, one must look to the real Tasawwuf, rather than to the miscellaneous set of people pretending to be Sufis. A mere pretension is no guarantee of Sufism. Real Sufis of the best type have lately been few. The many pretenders infesting the various Durgahs, Khanqahs, and Zawiyas,

are either mere pretenders, or have got stranded in the way. Sometimes a genuine Sufi gets marooned in one of the intermediate stages in his course. A student of Sufism in an intermediate stage is like a house in course of construction. Such a house can neither serve the purpose of an open space, nor supply accommodation to any one who wants to live in it. At present, it is of no use. It would be wrong for a student of comparative study of religions to judge Islam by looking haphazardly at Mohammedans in streets, public houses, or jails; or to judge Christianity by looking at the daily-growing crime in European countries. Similarly, proper Sufism is to be judged by the correct standard only, and not by what the wrong exponents of it declare it to be.

A closer knowledge of the subject will convince a discriminative observer that a Mohammedan Sufi is quite a different man from a Western Spiritualist.

The Western Spiritualist has no faith to start with, no set of beliefs to guide him, and no fixed goal to direct his steps. His work is experimental throughout. Bred and brought up in an atmosphere of doubt and distrust, he starts with scepticism and, wending his way through a long and circuitous route of doubts, delusions, experiments, surprises, and disappointments, he very often finds himself stranded in the midst of unexplored fields. He imposes upon himself a double duty. He is his own leader and his own follower. He does not want to be guided by the experience of others. With him it is not a question of realisation, but of test. He has nothing to realise, because he has no faith to stand by. He has first to find out the truth and then to test it. His initial estrangement from spiritual subjects, makes him an easy prey to foreign influence. Some of the very ancient and antiquated Eastern Religions, which have lost their original glamour and primitive glory, possess a novelty for him and attract him easily. The "Theory" of Re-incarnation, the "Philosophy" of Karamma, similar other mutilations of ancient



teaching, take possession of him and deviate him from his proper path. His materialistic tendencies clog his footsteps during his spiritual march and beset his progress at every turn. Development of will, concentration, and other spiritual powers, are readily employed by him to secure some brilliant worldly success. Any valuable information, obtained from a higher source, is willingly utilised for a materialistic end. Higher attainments are ungrudgingly employed to secure lower ends. Instead of sacrificing the low for the high he thoughtlessly rushes in the opposite direction and feels no compunction in sacrificing the high for the low - not knowing, probably, the extent of damage he is thereby inflicting upon his own talents. These earthly tendencies keep him earth-bound and, instead of moving on and moving fast, he finds himself entangled in the meshes of 'communion with the dead', where he is very often baffled by the inconsistencies of the results. Having no proper standard of judgement, he cannot draw a correct line of distinction between the spirits belonging to this side of the grave and the spirits belonging to the other side of it, and the result is a hopeless confusion. Table-turning, planchette, telepathy, television, and his similar other achievements only tend to tie him down to earth, instead of helping him to soar into the heavens of spirituality. Spiritualism in the West, has come to have quite a different meaning from the one indicated by the spiritualism of the Sufi.

The Sufi is a different man altogether. He starts with faith. He has certain established beliefs to urge him forward, an established goal to draw him on, and a personal guide to help him in his undertaking. He is in no danger of getting stranded anywhere. Many have gone the same way before him and many have worked likewise with unanimous results. His predecessors have marked the line of march for him and have left a series of short-cuts for his facility. He has to create no new theory, to establish no new truth, to formulate no new creed, and to unseal no forbidden knowledge. He does not stand in need of light from any foreign source, does not

stand in need of new experiments, and does not require any old truth to be put to a new test. Everything for him is cut and dried. He has simply to realise, simply to taste the sweets ready in store for him. He never likes to deviate from the path ordained for him, never sacrifices the high for the low, never seeks to astound the world by his miracles or miraculous powers, and never loses sight of his ultimate Goal. The following worlds of the Holy Quran are ever before him:-

"Say, verily, my prayer, and my sacrifice, and my life, and my death, are for Allah, the Lord of the Worlds." (VI-162)



[مجموعہ]

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